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CHRONICLE

At Home.—President Taft has sent to Congress his promised message on the further conservation of the natural resources of the nation. The President dwells on the necessity for legislation in connection with the protection of the public domain and urges that the measures recommended be taken up and disposed of promptly. The subjects under discussion embrace the improvement of our waterways; the reclamation and irrigation of arid, semi-arid, and swamp lands; the preservation of our forests, and the re-forestation of suitable areas; the reclassification of the public domain with a view of separating from agricultural settlement mineral, coal and phosphate lands, and sites belonging to the government bordering on streams suitable for the utilization of water power.—A paragraph in the President's message declares that "the investigation by the Waterways Commission in Europe shows that the depth of the non-tidal streams is rarely more than six feet and never more than ten. And yet enormous quantities of merchandise are transported over the rivers and canals in Germany and France and England, and the existence of these methods of traffic naturally affects the rates which the railroads charge, and it is the best regulator of those rates that we have, not even excepting the governmental regulation through the Interstate Commerce Commission." The President hopes that the present Congress will take such steps that it may be called the inaugurator of the new system of inland waterways.—The champions of Mr. Pinchot maintain that the recommendations contained

in the President's conservation message sound like reiterations of propositions expounded by the former forester.—The President appointed Henry S. Graves, director of the Yale Forestry School, Chief Forester of the United States, as successor to Gifford Pinchot. Mr. Graves was formerly assistant chief of the Bureau of Forestry under Mr. Pinchot. The latter, in a statement showing that he would continue his fight against Secretary Ballinger, says "that the conservation of natural resources and the conservation of popular government are both at stake. The one needs conservation no less than the other. The great moral issue now facing the country is not the loss of natural resources so much as whether special interests or the people shall rule."—The Federal Grand Jury indicted Charles R. Heike, secretary of the American Sugar Refining Company; Ernest Gerbracht, former superintendent of the Havemeyer and Elder refinery in Brooklyn, and James F. Bendernagel, former cashier of the same refinery. Indictments were also found against three former checkers of the company. The charges are the making of false entries of sugar importations and conspiracy to defraud the Government out of customs duties.—The Marquis de Villalobar, Spanish Minister to Washington, has been transferred to Lisbon.

The Cost of Living.—Congress is meditating an inquiry into the high cost of living, and the Secretary of Agriculture is undertaking a similar inquiry on his own account. The President's interest in the matter has been aroused and other prominent men in the country are expressing their opinions. President W. C. Brown of the

New York Central Railroad said in an address: "The most portentous cloud upon the political or economic horizon at this time is the steady, relentless increase in price of everything that goes to make up the cost of living. We must increase production per acre by more intelligent methods or we must face the relentless certain day when we shall not produce enough to supply our own necessities."

At a luncheon given by the Peace Society of the City of New York at the Plaza Hotel last week, Senator Burton, of Ohio, suggested as a partial and reasonable explanation of the high cost of living the increased burden of Federal taxation, due to the militarism developed of late in the country's policy. Senator Burton said: "In 1908 appropriations for naval purposes aggregated \$135,000,000; in 1909 they were \$136,000,000. That \$135,000,000 is almost ten times as much as was appropriated in 1880. The amount is greater than the total expenses of the Federal Government in 1878, omitting interest on money spent during the civil war. The military and naval expenditures constitute two-thirds of the entire expense of the Federal Government to-day."

A special message has been sent to the Ohio Legislature by Governor Judson Harmon, calling for an inquiry into the causes of the high prices of the necessities of life. The Governor urges the legislators to investigate the charge that the present high cost of living is due to combines and conspiracies in restraint of trade, and in case it be found that the charge be true he asks for specific laws to curb the action of guilty parties. Governor Harmon reminds the Ohio Legislature that it has been affirmed that recent enactments of the national Congress are responsible for the general advance in prices, and suggests inquiry into this phase of the question.

To Crush Night-Riding Outrages.—The Government is now prepared to crush night-riding outrages in the Kentucky tobacco district. An investigation of the persecutions of the numerous tobacco growers who declined to enter the farmers' pool, the Burley Tobacco Society, has been conducted by a Special Agent under Attorney-General Wickersham. The investigation has brought to light a startling record of brutality and terrorizing. Proceedings will begin at once in the Federal courts of the district involved. The first move determined upon is a bill in equity demanding the dissolution of the Burley Tobacco Society as a violation of the Sherman Anti-Trust law and the Interstate Commerce act.

National Honor for General Lee.—Official recognition in a limited way of the birthday of General Robert E. Lee was given by the Treasury Department. The anniversary of the birth of the famous Confederate soldier fell on January 19, and the Collector of Customs at Newport News, Va., was authorized to close his office on that day for as long a time as public business would

permit. The honor paid General Lee's memory is an unusual one, as it rarely, if ever, happens that a public office is closed on the occasion of birthdays of noted Americans except where regular legal holidays provide for it.

Federal Corporation Tax Law Attacked.—A meeting was held in Chicago last week under the auspices of the Illinois Manufacturers' Association, during which the publicity clause in the Statute enacting a Federal Corporation tax was bitterly attacked. It was claimed that the clause, which calls for periodic filings of statements of the manufacturing firms' condition with the treasury officials, is an unlawful interference with a company's private business. A representative delegation of the Southern Indiana Manufacturers' Association was present at the meeting.

Porto Rico.—Secretary Dickinson returned to Washington after a trip to Porto Rico, Santo Domingo and Cuba. "General conditions in Porto Rico are gratifying," he said. "The people are prosperous. Governor Colton has taken hold vigorously. There seems to be general satisfaction with his administration, and the promise is good for the cultivation of still closer relations between the Porto Ricans and the people of the United States and for the advancement of the prosperity of the island. No one who has not been in Porto Rico has any conception of the beauty of the island, its productivity and the healthfulness and comfort of the climate. It is destined to become a popular winter resort for people of the United States."

Governor Colton sent his first message to the Porto Rican Legislature. The message, which was well received, recommends a reduction of \$300,000 in the budget, amendments to the assessment and internal revenue laws, a careful indexing of the archives, the publication of an official gazette, the sale or lease of the swamp lands of San Juan, the establishment of a leper colony, and better care of prisoners in the jails and the insane in the asylums.

Canadian Naval Bill.—On the 12th inst. Sir Wilfrid Laurier moved the first reading of the Naval Defence Bill, drafted upon the lines of the Militia Act. It provides for a naval force divided into a permanent corps, a reserve and volunteers. There is, however, to be no levy or conscription for the navy as there may be for the land service under the Militia Act. The ships and sailors may be placed at the King's service by the Governor-in-Council in case of war, invasion or insurrection. But if such action is taken during a recess, then Parliament must be summoned at once. A naval college is to be established along the lines of the Royal Military College at Kingston. The armament is to consist of four Bristols or protected cruisers of 4,800 tons burden, carrying a crew of 391 men; one Boadicea of 3,300 tons, with a

crew of 278 men; and six destroyers of the improved river class. The ships are estimated to cost \$11,600,000 if built in England. If built in Canada they will cost approximately sixteen million dollars. The construction is to be begun at once, probably in Canada. The naval force will be under the command of a director with the rank of rear-admiral, assisted by a naval board. The discipline will be the King's regulations, and pensions will be provided for officers.

Quebec's Lieutenant-Governor.—Sir Charles A. P. Pelletier, Lieutenant-Governor of the Province of Quebec, has written an open letter to Archbishop Bruchési withdrawing from the "Alliance Scientifique Universelle," of which he had been elected honorary president. He has found that the society, which he had at first supposed to be intended merely for the spread of science, is really an instrument for propagating anti-Christian ideas. Its members were prominent in the recent non-religious Montreal funeral which so shocked the Catholic population. The president of the "Alliance" is Dr. Louis Laberge, head of the city health department. Most of the members are natives of France. Lieutenant-Governor Pelletier's action is highly commended by the Catholic press.

Great Britain.—The centenary of Gladstone's birth was celebrated December 29.—The Liberals attempted to draw an argument against Tariff Reform from the condition of labor in America. The Unionists immediately sent for interviews with men prominent in politics, both municipal and national, and with the leaders in charity organizations, who all denied the assertions of Lloyd-George drawn from the conditions in New York during May, 1908, just after the panic.—G. M. Boyle, one of the chief lace-makers of Nottingham, and W. G. Player, an important tobacco manufacturer, and C. Coggan, a hosiery manufacturer, have declared for Tariff Reform, promising to employ more hands if this policy wins.—A remarkable thing about the election is the importance both sides attach to colonial opinion. The views of cabinet ministers in the colonies are published in the leading papers. They seem on the whole to incline to the Peers and Tariff Reform.—By Tuesday, 266 seats had been contested. The Liberals gained 118, the Unionists 120. The latter made a net gain of 42 seats.

Ireland.—The Loyal Orange Institute has issued a manifesto urging all loyal men to vote against the Government because by its promises of Home Rule it has "yielded to that disaffected portion of the Irish population which owes allegiance to the Church of Rome." Fear or intolerance of Catholic supremacy is the basic motive of opposition to Irish autonomy at present, and "Home Rule is Rome Rule," remains the last rallying-cry of Orangeism. It appears to have proved ineffectual at the present elections both in England and Ulster.

Neither Tory nor Liberal has had much to say about it, indicating that instead of being a terror it may be in some degree an attraction, to the British electorate. The leading Irish papers, dealing with the Catholic education question in England, consider that the Irish Party will have done its duty by strenuous parliamentary advocacy, as in the past, of Catholic rights, but that they are not called upon to sacrifice their own country's primary interests by advising their friends to vote for the professed enemies of those interests. The contests in six constituencies by rival Nationalists are being conducted without disorder. The main grounds of opposition are differences on the Budget and Land Bills, and the Central Council's interference with the rights of constituencies and the legitimate independence of members. In the Orange constituencies the differences are more accentuated and more numerous. There are Radical, Unionist, Orange, Independent and Agriculturist candidates, some of whom have a hard time explaining that their support of Liberal and Nationalist measures did not mean submission to Rome. It is clear that even in Belfast the Orange cohesion is broken and opposition to Home Rule as such has sensibly weakened. While several influential men have abandoned Unionism, there has been no defection from Home Rule.

India.—As AMERICA has already pointed out, the ignoring by the Imperial Government of the grievances of the Indians in South Africa, must have a great influence in increasing the discontent in India. The matter was brought up at the Indian Congress just ended at Bombay, by Surendranath Banerjee, who begged aid for them. Amidst great enthusiasm jewels and money were given to the value of £1200. The natives are discussing the question eagerly, and £5,000 had been subscribed at last accounts.—The Rajah of Mahmudabad, presiding over the All India Mohammedan Educational Conference at Ragoon, dwelt upon the need of teaching Mohammedans their own literature. He regretted that so many young Mohammedans study law, and advised them to take up science, medicine and technology. He recommended female education and a Mohammedan university.—Since the Boer war, in which, it was said some of the British troops were accidentally furnished with Dum Dum ammunition, forbidden in civilized warfare by the Hague Peace Conference, the Government has ceased to manufacture it for the purpose it was designed for, namely frontier war. Much chagrin is now felt at the discovery that former conditions are reversed, and that Dum Dum bullets are pouring into Afghanistan; the more so as it appears that they are coming in no small measure, at least indirectly, from English factories. This means that in the next trouble on the frontier the tribesmen will have Dum Dum bullets and the English troops only the ordinary service ammunition. The *Pioneer* of Allahabad asks the Government to check the exportation of such bullets and to forbid it absolutely.

with regard to Afghanistan. The Dum Dum is a so-called explosive bullet receiving its name from the site of the Government factory near Calcutta. The soft lead core is exposed at its tip and the casing is light, the effect of which is that in striking bone it spreads and strips, tearing open a frightful wound almost necessarily fatal. English troops like even less to face them than did the frontier tribes.—A package addressed to the Deputy-Commissioner at Umballa was left at his gate. A servant appropriated it and began to open it. He paid the penalty of his dishonesty as it exploded, blowing off his hand. It contained a bomb meant for the Commissioner.—The cotton crop is very good and growers are getting full advantage of the high prices. 10,000 bales have been shipped to America.

Australia.—Thirteen of the fifteen officials of the Coal Miners' Unions, prosecuted in New South Wales for offenses against the Industrial Disputes Act in connection with the coal strike, have been sentenced to a fine of £100 each or two months hard labor.

Religious Schools in France.—On the 13th inst. the Chamber of Deputies began a debate on the government bill to regulate religious schools, which is intended as an answer to the recent pronouncement of the bishops of France against lay schools. The debate immediately assumed a violent tone. A radical deputy from Indre-et-Loire, M. Besnard, denounced a university professor, M. Rocafort, as an agent of the Roman Curia in France and as the controller of the Catholic press. The Minister of Public Instruction, M. Doumergue, replying to M. Besnard, hinted that M. Rocafort was playing a double part in the government's interest. M. Maurice Barrès, nationalist deputy from the Seine, called for fuller explanations, and asked the Minister to be more precise. But M. Doumergue blinked the question and postponed his answer to the following week.

Catholic Social Action in France.—*Le Temps*, of the 5th inst., notes that there is among French Catholics a growing tendency to take hold, not only of religious, but also of social questions. "Clergy and laity vie with each other to find solutions for the formidable problems daily set forth by the antagonism between capital and labor. A new party—or at least something that has all the appearance of a party—is forming, and the moment is not far off when we, too, shall have our 'Social Christians.' Among the laity, Count Albert de Mun is at the head of this movement, and in this he is but faithful to himself. He has long been striving to inject into the lowest strata of the proletariat the idea that the Church is not indifferent to any of their claims and that it is even a part of her mission to help them to obtain a legitimate improvement of their condition. And his propaganda has always been viewed very kindly by

ecclesiastical dignitaries, whose moral authority it could only increase. Now they do better than encourage M. de Mun; some of them—and these among the most notable—join him in active work with an intrepidity that for a moment baffled the public. At first, people asked what secret designs lurked behind an agitation that sometimes wrongly, or unfortunately, has coincided with other movements not at all evangelical, and how, for instance, it could happen that Mgr. Amette was not afraid to appear as an auxiliary to Citizen Bousquet." After enlarging on the misgivings of those who say this agitation is simply the clergy's way of recovering its lost influence, *Le Temps* magnanimously sides with those who say that the Catholic clergy and laity have no ulterior secret designs and are honestly anxious to help and console the poor. But the opportunist organ warns the Church against the influence of politicians who will attempt to divert her action into political issues.

Germany.—The Prussian Landtag began its session January 11. The speech from the throne was a brief and unsatisfactory document. The reform of the electoral system in Prussia, a topic engaging universal attention, was touched upon in a simple passage lacking clearly defined expression regarding the Government's plans. A growing improvement of the finances of the kingdom, following the marked advance in commerce and trade, was announced, but greater expenditures in behalf of the state-railroads and the sums required to meet the increase of official salary lists voted in the last session have caused a deficit which makes strict economy necessary. New legislation will be sought in the present session to further an extension of the state railways, to improve the condition of agriculture and the farmer, and a scheme for home colonization will be proposed. A new arrangement in the municipal franchises of the Rhine province will also be considered. The budget laid before the Landtag carries a deficit of nearly 100,000,000 marks. The press is united in its expression of disappointment over the unsatisfactory reference to electoral reform in the speech.—The Reichstag convened on the same date following its holiday recess. A point of interest to all Americans will mark this session of the body, the preparation, namely, of a new trade agreement between the Empire and the United States made necessary by the changes following the new tariff act of this country. The *Kölnische Zeitung* expresses confidence that mutual effort for a speedy agreement will have happy results. The same paper takes for granted that American interests will not seek to force concessions to all their demands, and bluntly insists that no compromise be made by the Government regarding the American cattle industry. The German Government, it adds, is bound to defend home interests which are especially affected by the Payne tariff, and it were unwise to permit these interests to be newly burdened by aiding an alien people to enter the markets of the country.

QUESTIONS OF THE DAY

Pombal and His Epoch

On arriving in Lisbon last autumn I was told of a new publication, "The Marquis Pombal and His Epoch" ("O Marquez de Pombal e a sua epoca." Lisbon, 1909. A. M. Texeira, 477 pages, 1,200 reis), from the pen of Senhor J. Lucio d'Azevedo, already known by his work on the Jesuit Missions of Grao-Pará, and the high interest of the subject which had never been adequately handled, sent me to the book, which I read at Cascaes during the hot evenings of September. The author has explored the extensive Pombaline Collection at the Lisbon National Library and if he gives no startling novelties, he shows from documents good reasons for modifying some of the received views on Pombal as diplomat, administrator and foreign minister, while where the problem is unsolved and apparently insoluble, as in the case of the so-called Tavora conspiracy, he marshals the evidence on both sides with impartiality and leaves the reader to form his own judgment. Indeed though a host of writers in the principal languages have been busy with Pombal for more than a century, I do not for the moment recall a more satisfying study or series of studies, for exhaustive history it does not claim to be.

In view of his conflict with the privileged nobility it is important to know that Pombal was not a *fidalgo* and when considering his policy to remember that he only began public life as minister in London at 39 when men's minds are no longer pliable. It is true that by the hard work which was his habit through life, he there acquired a large stock of knowledge, but keen observer as he was and admirer of British political greatness and commercial prosperity, he failed to penetrate one of the main underlying causes, love of liberty together with respect for the law. He remained unaffected by many of the really progressive ideas then current in England. When he came to govern, he sought his models a hundred years back; Sully in economics and Richelieu in politics are the guides he chose. But even had his ideas been sound the arbitrary methods by which he forced radical changes on a backward country, rendered even the best of them sterile of results. It was probably in London and Vienna that he realized the economic importance of the Jews and so, in later years, ignoring the national prejudices against them, he abolished the odious distinction between old and new Christians, which Father Viêira had denounced a century earlier. There is no doubt too that in those capitals he imbibed a big dose of eighteenth-century scepticism, as well as the Royalist doctrines which he translated into laws, many of which still cripple the Church in Portugal.

Except for his marriage to an aristocrat, daughter of Field Marshal Daun, Pombal achieved little either in London or Vienna and, on his return, the king's distrust

of him kept his ambition in check. This is common ground, but who recommended him to the new ruler, Joseph? A Jesuit confessor, probably, and also the Queen Mother, but it must not be forgotten that the famous diplomat, D. Luiz da Cunha, had also pointed him out to Joseph when the latter was only Prince and this indication would not be the least weighty of all these. At any rate it is certain that no sooner was Joseph on the throne than Pombal suddenly found himself Secretary of State and that in a short time he acquired an absolute hold over the king who was content to amuse himself like a Braganza, while his minister for a quarter of a century directed the whole machinery of the State as though it were his own property. In the view of Senhor Azevedo, Pombal's administration differs from those that preceded it in the following respects: (1) He imposed absolute obedience to the law, which, by the way, was generally his own will, for the Cortes had long ceased to be summoned; (2) he levelled down all classes before the royal authority; (3) he transformed the Inquisition into a mere department of state; (4) his audacious and successful attacks on Papal authority culminated in the breach with Rome and the suppression of the Company of Jesus, the old name for the Society, in the Portuguese dominions.

If it is strange to find the poet Virgil regarded as a magician by the Middle Ages, it is at least strange to hear modern Free-thinkers praise Pombal as an paladin of liberty when in fact he was her determined foe. It may be admitted that he had formed great ideals for Portugal and that he ever sought to raise her in the scale of nations, but he thoroughly detested democracy and when the common people ventured to oppose him in the case of the Oporto Wine Company, he punished their presumption so ruthlessly that they never dared to repeat the offence. I think the maxim, "everything for the people but nothing by the people," is quite wrongly applied to his rule, because the monopolies he established benefited the few rather than the many and it is significant that the first road connecting Lisbon and Oporto, the two principal cities of the realm, was made not under his auspices but by the much-abused "reactionary" government that succeeded him.

Senhor Azevedo shows that Pombal felt no interest in military affairs and greatly neglected both the army and navy, while, as he kept all important matters in his own hands, and would allow no one to help him who was not content to be a passive instrument, the work of the Government departments suffered the usual delays, and the foreign envoys were constantly complaining of the difficulty in getting replies to their communications. There is hardly a parallel in modern history to this concentration of all the power and all the business of the State in an individual of the nineteenth century. Directors of Paraguay acted in like manner, the comparison does not flatter Pombal and the results of one-man-rule were in each case deplorable. That in many respects he infused

new energy into the government of Portugal and strove to render her economically less dependent on Great Britain is true enough and to his credit, but that he either did or could treat on equal terms is a fable and much as he detested the English, he was a firm upholder of the old political alliance. Though certainly ahead of his age for Portugal, his education left him far inferior to the foreign statesmen, his contemporaries. Many of his vaunted reforms were really no reforms at all, his administration was extravagant, the industries he founded died in infancy, and his own hands were by no means clean in matters of money.

The extraordinary activity he put forth on the occasion of the Great Earthquake of November 1, 1755, confirmed his ascendancy over the mind of Joseph and the mysterious attempt on the king's life gave him a pretext to avenge old slights and crush the independence of the nobles who, worthless as most of them were, had good reason to hate the upstart. Judging that the affair, which seems to have been an act of private vengeance on the part of the Duke of Aveiro, was really directed against himself, his rancor led him to magnify it into a widespread conspiracy, and after a trial which was a mockery of justice, the Duke and the Tavoras were put to death with horrible cruelties. Thenceforth the Pombaline terror met with small opposition from a coward people and even verbal criticism was rendered dangerous by the spies who frequented places of public resort, for perpetual imprisonment, exile and death rewarded the enemies of the Government.

Pombal was bound to come into conflict with the Jesuits who as confessors to the royal family exercised no small influence. Father Weld in his book, "The Suppression of the Society of Jesus in the Portuguese Dominions," seems to share the opinion that they blocked two of Pombal's projects, the marriage of the heiress-presumptive to the Duke of Cumberland and the granting of privileges to the Jews to secure their aid in the rebuilding of Lisbon, but the open dispute between the two powers arose over South America where the Jesuits had been the protectors of the Indians against the rapacity of the colonists and where they had formed great reservations in which, by virtue of royal decrees, they alone exercised authority. The Treaty of Limits regulating the areas of Spanish and Portuguese jurisdiction in the State was a deathblow to the missions and when the natives refused obedience, they were cut up by the royal troops in an inglorious campaign which inspired the poem "Uruguay" of Basilio da Gama. Pombal chose to attribute the difficulties he encountered to Jesuit machinations and opposition maddened him. He appealed to Rome and obtained the appointment of a creature of his as visitor with power to reform the Society, but what he really intended was to end it and the Tavora plot gave him a handle, because of the friendship between the victims and the Jesuits. He proceeded to confiscate the property of the Order and deported the

Portuguese Fathers, about a thousand in number, to the Papal States, keeping the foreigners, who would gladly have gone, in prisons on the Tagus. And not content with vanquishing the Society, he resolved to humiliate it in the person of one of its most conspicuous members. He must indeed have had "hairs in his heart," when he himself denounced Gabriel Malagrida to the Holy Office for crimes against the Faith and had the old missionary who had lost his wits by suffering, strangled and then burnt in public in an Auto da Fé on September 20, 1761. The Jesuits had become a real obsession with Pombal and during the remaining years of his rule he used the best of his unceasing energy and almost unlimited power to compass the entire suppression of the Society and in alliance with the Jansenists he secured the assistance of the Bourbon Courts in bringing the Pope to an acquiescence in his design.

No success attended him at first, so he entered on an active war against Rome itself. The Nuncio was expelled, the Bishops were compelled to exercise the functions always attributed to the Holy See and the Portuguese Church came to have the First Minister as her head. Soon the religious autonomy of the nation was complete and with a view of justifying his action and influencing foreign opinion in its favor Pombal issued the famous "Deducção Chronologica," part of which is certainly from his pen. There he absurdly charged the Jesuits with responsibility for all the ills that had afflicted Portugal since the death of King Sebastian. In the end, to prevent a permanent schism, Pope Clement XIV yielded to the pressure brought to bear on him from all sides and by the Brief "Dominus ac Redemptor Noster," the Society ceased to exist. Though Pombal prided himself on having been the chief mover Senhor Azevedo brings evidence to show that the final resolution was wrung from the Pope by the Spanish envoy Moñino. As soon as he was sure of success Pombal was ready enough to make peace with Rome, but the ecclesiastical system of Portugal remained henceforth a sort of disguised Anglicanism. He did not long enjoy his triumph, for on the death of King Joseph he was deprived of his position and exiled and only respect for her father's memory persuaded Queen Mary to save him from the condign punishment he had earned. His splendid constitution enabled him to resist for five years, which leprosy and fears of the block made a continual martyrdom, and in 1782 he passed away. The Bishop of Coimbra presided at his obsequies which were on a grand scale and a panegyric was delivered by the Benedictine Father Joaquim de Santa Clara, which reminds me to say that Pombal had many friends and admirers among the clergy both in Portugal and in Rome.

Though Senhor Azevedo greatly reduces the number of his legitimate titles to fame, it would be mere prejudice to deny greatness to the rebuilder of Lisbon, to the powerful personality who marked an epoch in a nation's annals and played a leading part on the European stage.

His boldness of conception and tenacity of purpose in execution place him above other men, as his enemies freely recognized; indeed to many of them there was something preternatural in the fact that he should have been allowed a career of such continued successful ambition. Yet it must be remembered that history inscribes on her ample page, among the great, men bad and good and it is to be feared that the former have largely exceeded in number the latter. The true heroes are for the most part known to God only, the others have many to trumpet their renown, and success of any kind will have its worshippers until the end of things. One word and I have done. Chapter ten of the book includes some interesting extracts from Pombal's defence of his rule and in a former chapter there is a good deal of fresh information about his administration of the various departments of State. The work seems to me worthy of an English dress.

EDGAR PRESTAGE.

Schools for the Pueblo Indians

If the Indians, and especially the 9,000 Pueblos of New Mexico, are to receive a training that will be any more than a pretty though useless accomplishment, due attention must be paid to the environment in which the graduates will find themselves. The object of schooling is to increase the worth of the student as a unit of the great human family. Instruction confined to childish amusements or feats would be of little avail beyond boyhood, just as a practical knowledge of citrus culture would not be a valuable asset to an Alaskan. Whether in book lore or in handicrafts, it should tend to equip the pupil for some measure of success in that greater portion of his life which will be spent away from schools and teachers; it should furnish a fund whence he may draw as future need demands. As this object of teaching is so plain and reasonable to all thinkers, it ought to be equally plain and reasonable that if careful provision is to be made in early life for some success at a more mature age, even greater care should be shown in preparing the child, not for a few years of a life that he shares with the brute creation, but for the endless days of eternity.

Our object, however, is rather to dwell on providing for the temporal welfare of the Indian youth. Time and place are important elements in worldly success. Some occupations have disappeared. The clang of the armorer's hammer which once awakened the echoes in every village was stilled long ago, and the harness of the knight is seen only in museums. Other occupations are profitable if followed under conditions that are fully verified only in some out-of-the-way corner of the earth. Edible birds' nests are not gathered along the Palisades of the Hudson.

Four hundred years have been unable to effect any notable alteration in the life of the Pueblo Indians. Their agricultural methods, their social customs, and their

manner of government are to-day substantially what they were when Coronado sallied forth into unknown lands on his journeys of exploration. Peaceable, unoffending, industrious, they have continued to dig and to delve. If their adobe towns have long had a church, they have had for a longer time the *estufa*, or lodge room, where the stripling is promoted with weird ceremonies from a place among the boys to the ranks of the men, where the ancients meet in solemn session, where heathenish rites are performed.

A few boys whisked away to Pennsylvania, where climate, soil and water supply are so different, may learn American ways and methods, but will they leaven the whole mass when they return to their native village with a knowledge of American ways and methods? As well might one try to graft an oak on sagebrush. The place for an Indian school as an effective sociological factor is in an Indian town, where even the adults may, at least indirectly, profit by its teaching.

If an Indian youth masters a trade, for instance, plumbing, which is as useful in his town as a knowledge of cuneiform inscriptions, he must drop it or lose himself among the whites, thus weakening his tribe or village. Preference and place have led the Pueblos to adopt an agricultural and pastoral life, but their pursuits are controlled and strongly marked by local conditions. Generally speaking, their land needs irrigation to secure a crop. How can the young Indian improve as a farmer if he is trained in a district where an irrigated field would be as great a curiosity as a buffalo? Let him be placed on a model farm where the conditions are such as he will have to meet on his reservation. The Mormons, though almost newcomers in southwestern Colorado, are far more proficient in irrigating than the Mexicans, among whom irrigation is handed down as a tradition. The Mormons have so worked and experimented that they now know to a nicety how to husband the scanty flow of water.

There is a common persuasion that the Pueblos form one tribe with a common tongue, but, though so few in number, five different languages are spoken among them. In the Pueblo of Jémez, not far from Santa Fe, fewer than five hundred Indians speak a tongue utterly unintelligible to the other Pueblos or to any other people, as far as is known, on the face of the earth. Spanish is the ordinary means of communication between tribes linguistically different. The number and difficulty of the languages explain why all the religious instruction that the Indians receive is given in Spanish, with which all the men and boys have a limited acquaintance, an acquaintance too limited by far to be of great help in assimilating religious truths.

The history of the Eastern States will infallibly be repeated in the West. The Indian must go. The Pueblos successfully maintained themselves for centuries against the raids of the bloodthirsty, war-loving Apaches. Have they held their own during the past thirty years of in-

creased intimacy with the whites? The outward indications do not suggest an affirmative answer to the question. A simple agricultural and pastoral people may be protected against dishonest adventurers, may be assisted in its natural field of activity; but mingling with the white means racial corruption and extinction. The last surviving Pueblo Indian may have been already born.

H. J. SWIFT, S. J.

The Socialistic Kingdom of God

II.

The Kingdom of God, though but temporal and earthly, is, as Christian Socialists assure us, the most perfect moral order, in which all the intentions of the Saviour of mankind will be fully realized. Is this mere ostentation or is it the expression of an incontestable truth? To solve this question we must further inquire into the constitution, the basis, the fundamental laws, the membership and the final consummation of this newly discovered realm.

The bond which is said to unite men in the Kingdom of God is love, and the fundamental law which is to govern and harmonize in it all conduct is that of civic righteousness. Professor Rauschenbusch has discussed this topic with much ingenuity.

"The goodness," he says, "which He (Jesus) sought to create in men was always the goodness which would enable them to live rightly with their fellowmen and to constitute a true social life. All human goodness must be social goodness. Man is fundamentally gregarious, and his morality consists in being a good member of his community. A man is moral when he is social; he is immoral when he is anti-social. The highest type of goodness is that which puts freely at the service of the community all that a man is and can." Jesus was indifferent even to religious duties when they did not serve men. But love is the power that creates society. "Human life originates in love. It is love that holds together the basal organization of the family. The physical expression of all love and friendship is the desire to get together and to be together. Love creates fellowship. In the measure in which love increases in any social organism it will hold together." Hence Professor Rauschenbusch infers that love was the fundamental virtue in the ethics of Jesus, that Jesus was a champion of a great movement for a right social life, and that the Kingdom of God which he established was the true human society, a fellowship of equality, justice and love. ("Christianity and the Social Crisis," pp. 66, 77, 91.)

In similar terms the Kingdom of God is generally described by Christian Socialists. Rev. Thomas P. Byrnes in an address delivered in the Toledo Conference, 1909, characterizes it as a society in which love and brotherhood will be the ruling power and God will be regarded as the common Father of all the children of men, as a

commonwealth in which democracy and social equality will prevail. (*Christian Socialist*, June 1, 1909.)

Righteousness, however, such as must predominate in God's Kingdom, is economic. "Jesus," as Professor Rauschenbusch remarks, "discerned a danger to love and unity, to the finer sense, to the instinct of mercy, kindness and equality. This danger was the pursuit of wealth. He most distinctly called attention to it when he warned his disciples that the cares of this life and the deceitfulness of riches like rank weeds choke the good seed, or when he told them they could not serve God and Mammon at the same time. He encountered riches as a prime divisive force "which wedges society apart in horizontal strata," paralyzes fellow-feeling, "lifts individuals out of the wholesome dependencies on their fellows and equally out of the full sense of responsibility to them." Hence Christ's assertion that "it is hard for any rich man to enter into the Kingdom of God, harder than for a camel to wedge through the eye of a needle." ("Christianity and the Social Crisis," pp. 74-82.) Hence also his sympathy with the common people and the oppressed, and his aversion for the wealthy and powerful. To the former he was to preach the Gospel and to bring redemption, but the latter he threatened with perdition; he commended the qualities of the working classes and condemned those of the trading classes; he invited the poor to follow him and rejected the rich unless they gave away all their property to the needy. (Weeks "*Socialism of Jesus*," pp. 12-19.)

Christ, by thus instructing the people, not only recognized the ethical consciousness of the working class as the standard of the Kingdom, but also started a working-class movement. (Ibid. pp. 19, 20.) Rev. Paul H. Castle maintains that he made labor unionism a part of his scheme of salvation. "When Jesus came into the world he found Rome honeycombed with labor unions, but driven into secrecy because of persecutions. These labor unions practised communism and ate at a common table. They practised the principles of brotherhood in a practical way. The teachings of Jesus coincided with the democracy of the fraternity of the labor unions, and what they had been preaching in secret, *Jesus declared openly to the world as a part of his scheme of salvation.* Hence everywhere the laboring element, the poor and lowly, the labor unions, welcomed Him and His followers." (*Christian Socialist*, Nov. 15, 1907.)

The régime of the labor movement, it is said, was the opposite of that of the Kingdom of Mammon, or money-making. The law of Mammon was exploitation, the law of the movement which Christ started was mutual service and equal pay for all who do their best, the law of Mammon means division, inequality, each man for himself, in modern terms, competition, the law of the Christian movement means union, organization, mutual arranged activity for the common good of all, cooperation.

The peace, plenty, and happiness which will result from this new order, when fully realized in the Kingdom of

God, is pictured in the literature of Christian Socialists in glowing colors. To give but one instance, Rev. Thomas P. Byrnes rose in the Toledo Conference to the following description: "In such a Kingdom hate will cease, and war, industrial, financial, economic and military, will end. Human needs will be met and provided for in an ethical, human and Christian manner. In this social order man will have ground upon which to stand, the first natural and common right of all men to the land will be recognized, the natural bounty of the earth will be open to all, and all will be permitted to live the large full, free, joyous, loving human life." (Ibid. June, 1909.)

The line along which Christian Socialists reason is obvious. All moral goodness consists in being social and living for society. Again society is held together by love as the bond of union, and develops only in so far as righteousness and justice are prevailing among its members. But with love and social justice the pursuit of wealth is absolutely incompatible.

The Kingdom of God founded by Christ is the most perfect society and the most accomplished brotherhood and for this very reason aims at the highest degree of moral goodness. Consequently its greatest opponent and its greatest danger is the Kingdom of Mammon, which has for its object the acquisition of wealth and for its law inequality, competition, and exploitation. It is therefore only by the conquest of this enemy, that is by keeping up economic righteousness and by establishing just economic relations that it can maintain its existence and unfold its beauty.

JOHN J. MING, S.J.

(To be continued.)

Manuals and Morals

Every child has certain sacred, imprescriptible rights. If he has a right to life, liberty and the pursuit of happiness, a right to his little place in the world's sunshine, he has a better one to the light of the sun of Truth. If it is a crime to handicap him in his legitimate, rational pursuit of material happiness, to degrade him with the badge and gyves of slavery, to maim his bodily frame or deprive him of life, it is heartless tyranny to stunt his faculties and poison the sacred fountains of his heart. If it is a crime to do so for one single, helpless child, it is monstrous to attempt it for whole generations, over whose cradles, if the conspiracy be successful, the star of Truth will never shine.

The atheistic Government of France has plotted this treason. With relentless, machine-like progression, it has done its Vandal work of destruction. The religious were first driven out, helpless nuns thrust into the streets, beggars, outcasts in the land of chivalry and romance, bishops hustled from cathedral and palace, priests worried and dogged like criminals. Now the child's turn has come. He must be robbed of his birthright; he must be blinded to the Truth. He must be paganized. Agnosticism, materialism, infidelity, atheism, drop by drop must

be instilled into his heart and brain. The State is to have the monopoly of his education. The State has turned pedagogue and has written the text-books and manuals of its New Evangel. These Manuals reek with nonsense and stupidity, they are packed from cover to cover with misrepresentations, lies and blasphemy. Julian the Apostate, in his warfare against Christianity, might have learned a few tricks from this odious Government. He was a pigmy compared to this ruthless giant cased in triple brass.

But its action has not gone unchallenged. The French bishops, like faithful watchmen from their towers, have sounded the alarm. They have unanimously condemned the State Manuals thus violently thrust upon their children. Every serious man, every Christian will applaud their generous and fearless action.

The child has a right to the Truth. He has a right to know his own nature and being, his origin, his end. That nature, that origin, that end, his catechism teaches in simple, clear, unerring words. Hear now what the State-Teacher M. Jules Payot tells the new generation of the Sacred Books in which these doctrines are contained, and of these doctrines themselves. Mark his self-conscious dogmatism, his pseudo-scientific jargon: "In apparently pure water, chemical analysis has discovered various bacteria and salts held in solution. So in those books where hitherto an over-confident Faith found the very words of God, a critical analysis discovered many elements unworthy of such an origin. It soon became quite evident that these books bear the imprint of the epoch in which they were written. These books contain errors, such as the legends of creation, of the formation of the first man and woman, of the fall and the deluge, etc., which the progress of science forces us to reject." ("Cours de Morale," 7e édition, p. 202.)

Surely M. Payot is dogmatic and, if high-sounding phrases count for anything, scientific enough. He forgets that creation is a scientific truth just as clearly demonstrated as any of those chemical facts of which he makes such a silly parade, scientifically proved by the same logic that led Pasteur to the discovery of the laws of fermentation, Newton into the secret of universal gravitation and Kepler to trace the mystic mazes of the planets wheeling in majestic flight over our heads.

M. Payot and M. E. Primaire teach evolution with a colossal assurance, a finality of judgment which would make Darwin himself gasp and stare. "The sciences dealing with prehistoric facts," writes M. Payot in the very introduction to his book, "comparative anatomy and morphology, comparative and experimental psychology, archeology, languages, prove that our race started from very low." Imagine the schoolmaster and the pupil who have to face all that. M. Primaire goes further. "In appearance like the animals, like the apes and the monkeys of the forests, primitive man lived like them. For him there was no morality, no law." ("Primaire, Manuel d'éducation morale," etc., p. 4.) What right has M.

Primaire to establish the identity of the brute with primitive man? Where are his scientific proofs? Why does he so coolly toss aside the inspired account of the creation of man and substitute for it his own gratuitous and groundless assumptions? Such an assertion needs a little more than his "I told you so." Haeckel himself would be hard put to it to make it good. To round off with a little rhetoric, Alfred Bayet, another of these mentors and guides, moralizing on the sad condition of this hypothetical man-brute, exclaims pathetically: "How wretched thou must have been!" More wretched the hireling shepherds who feed their flock on such empty and poisonous husks!

And when these high-priests of the State religion come to the vital question of morality, discuss good and evil, define right and wrong, what have they to give? Of the true origin and destiny of man they have no knowledge or if they have, they wilfully pervert it. Hence their whole system is radically vitiated and unsound. For in the true concept of things, that which helps man to attain his end is good, that which deflects him from it, is evil. The end alone regulates the moral formation and education of man. In Bayet and Payot, not a word of this. Not once are the eyes of the child lifted beyond the limited horizon of time, not once is there a generous "*Sursum Corda*," sounded like a trumpet-call to the soul, not once is a finger pointed to a nobler realm and a better world. Utilitarianism with them has become the final standard of morality. That which is useful to you, say they, is good, that which is harmful is evil. Jeremy Bentham prevails at last. What a training for the new generation! Who can foretell the mad carnival of egotism and crime to which such doctrines, if once applied, must inevitably give birth. For all efficacious sanction against the violation of Law is done away with. M. Payot blots out a belief in immortality, a hereafter, a heaven, a hell, from his books and his cosy little system. Of the life of the soul after death, he tells us, thanks to the law of progress, we know nothing. (Cf. "*Cours de Morale*," p. 207.) Our heaven is here on earth; so also our hell. Heaven is "the superior region of the noble instincts of the soul"; hell, "the inferior region of its low grovelling instincts." Happiness is in the memory of some generous act, in the sight of a beautiful child, and handsome youth, in the aspect of the starry heavens, the glories of the rising sun! And these are the hollow platitudes they would foist upon us instead of the splendid cycle of our doctrines and traditions, for our Faith, the boast and glory of sages and saints!

Alfred Bayet goes further. Though he would ignore God, he must discuss Him, and writes that we cannot tell whether He exists or not! Yet Pasteur and Pascal, Leverrier and Descartes adored Him! Yet a great scientist, Lord Kelvin, tells him: "If you think strongly enough, you will be forced by science to believe in God. . . ." But Mr. Bayet's own argument recoils against him. There is a flare back in his little popgun.

"We do not know scientifically," he writes, "whether there is a God or not. All that (the existence of God and the rewards and punishments of an after-life) we do not know scientifically, and do what we will, we shall never know. Science cannot teach it." ("*Leçons de Morale*," p. 149.) And in the same place he concludes by stating that whatever we do not know or cannot know scientifically is simply unknowable (Ibid, p. 149). Yet there are dozens of things and facts which we positively and for a certainty know, and of which science has never breathed a word. Mr. Bayet, we presume, recognizes the binding force of a solemn affirmative or an oath. On what leaf of its book does science teach it? He loves no doubt the mother who bore him, at whose knees, perhaps, he learned the prayers and the dogmas he now rejects. To love her is a duty he will say. But science never whispered it into his ear. Where does science teach the malice of murder? Where does that science as Mr. Bayet understands it, teach the right of private property, the foulness of a lie? Science has not ticketed or labelled any of these things: yet we know them to be; they are stubborn facts. Science teaches much and it is one of our noblest privileges that we can worship at its shrine, but there is a great deal more that may not be decanted into its retorts and analyzed.

One step more. M. Payot meets in the history of the world, the sacred Figure of the Saviour of our race, and heedless of the Faith of millions, deaf to the acclaiming voice of ages that proclaim His Person and His Work divine, he sneeringly puts Him on a level with neglected inventors or "persecuted" reformers, with Jacquart and Fulton, with Socrates, Luther, Galileo and Tolstoi. ("*Cours de Morale*," p. 113). After this what depths of folly and degradation will they not sound!

"In rearing a child, think of its old age," says Joubert. Put these manuals into the hands of a generation of children. Educate them on these platitudinous, illogical, unscientific, blasphemous lessons. What must be the result? National brain-deterioration. French intellect will be brutalized. Corroded by the poisonous acid of scepticism and atheism, the French mind will lose its vigor, its clearness, its classic equilibrium, its subtle delicacy and charm. French literature, so fallen already from its high estate, will become more and more mocking and irreverent, more coarse and obscene. The torch of true science and art will be quenched in academy and hall to be rekindled no more. Educate a generation or two on manuals and books whence the words God, the immortality of the soul, heaven and hell and the Adorable Name of Christ, true God and true Man, have been expunged, and France, struggling already in the maelstrom of fate, will be swept headlong into the gulf of national ruin and disgrace. (Cf. *Etudes*, 20 Nov., 1909: *Bulletin de l'Enseignement et de l'Education*, by Joseph Burnichon; *Etudes*, 5 Décembre, 1909: *Les Manuels Condamnés par les Evêques*, by Jules Grivet.)

JOHN C. REVILLE, S.J.

Adieu Noel!

"Christmas time is gone," said the Rector with a sigh. "We took down our evergreens this week. It always makes me just a little sad when the Epiphany octave has gone by. How lovingly the Church lingers over the Christmas joys! And now the glad notes are dying down in the Breviary and the Missal and the first whispers of Lent are in the air. Eheu! How fast they come round, the Advents and the Christmases, and the Lents and the Easters and the Pentecosts!"

There was just a suggestion of weariness in his tone—a very rare thing with the Rector, who is a cheerful person if there be one on earth. Then he went on in that kind of dreamy monotone that men sometimes fall into when they are thinking aloud of those things that belong to the inner chambers of the soul.

"Every year the Advent season seems to renew my youth for me. When I shift from my *Pars Autumnalis* to my *Pars Hiemalis* and meet those words: '*Fratres, Hora est jam nos de somno surgere*, it is like a trumpet-call, a kind of spiritual reveille. And for four weeks the Office is a perfect delight as the agony of expectation grows and swells until that last wonderful week when it seems as if all creation is waiting breathless upon the divine event. Then comes Christmas morning—"

Again a sigh. "I remember so well my first Christmas as a priest. In those days I was an assistant at St. — down town. It was a small church and a big parish—I'm talking now of 1879, remember. I'll never forget it to my dying day—nor in Heaven, either, when I get there. Our first Mass on Christmas was a high Mass at five o'clock. I was deacon. It was a typical Christmas morning, snow on the ground, dark, cold and clear. The church was a blaze of light. I can see it now as it looked when we went to the altar. It was packed to the doors. I felt my heart swell up within me as if it would burst as I saw the eager faces. When the time came for me to sing the Gospel and I began: '*Exiit edictum a Cæsare Augusto*,' the whole scene, as that wonderful man, Luke, describes it, came up before me and I felt myself slipping. I went on more or less all right till I came to the '*Quia non erat eis locus in diversorio*,' and then I went to pieces. I suppose I must have stopped for full fifteen seconds by the clock, and that's a long time. How I finished it I don't know, but I got through somehow. Then there came the '*Adeste Fideles*' at the Offertory, and that smashed me again."

There was a moment's silence. The Doctor was sitting very still and I did not find anything to say. Again the Rector went on in the same curiously thin tone:

"There's a magic about the words of the Christmas Gospels and the Epiphany Gospels that is lacking to me at the other great seasons of the year. That second chapter of Luke, for instance—what a sweep of imagery there is in it. There's Cæsar Augustus in imperial Rome and his edict, then the journey of Joseph and Mary from Naza-

areth to Bethlehem, the crowded village, the shepherds keeping the night watches on the hills, the stable, the angels filling the night with their celestial song—it's easy to see them and hear them and sing with them. I suppose it's because the child in us is called to life again and we become for a time what our Lord wanted us to become, 'like unto one of these.' I wish I could see Mount Thabor, Gethsemane, Calvary and the Sepulchre as I can see Bethlehem."

"You're right about the child part of it, Padre," said the Doctor. "I said good-bye to Christmas last Sunday night. Padre, the children!"

The unwonted tenderness in the Doctor's voice caused both the Rector and me to start. I had not heard that note in it before.

"What do you mean, Doctor?" said the Rector, obviously puzzled.

"On Sunday night last I saw the crib come to life. I saw the shepherds and the Magi and I heard the angels sing. I suppose, Park Row, you never heard of Our Lady of Loretto in Elizabeth street, and I'll bet you've never been there, Padre."

"I know where it is," said the Rector. I didn't, so said nothing.

"All right," said the Doctor, "I thought so. Now just listen to me for a moment. That's the place Father Walsh runs—a mission for Italians—Father Russo used to have it. Last Sunday night I went down to hear his boys and girls sing some Christmas carols. The church looks like an ordinary loft building with the second and third floors ripped out—plain is no word for it. The whole place is a labyrinth of alley-ways, nooks and crannies, holes and corners, pillars and posts, side doors, back doors, front steps, back steps, and so on—nothing in the way of space gone to waste, everything put to use every minute; that's what it looks like, and I suspect that's what it is. Well—"

"At eight o'clock out came a procession from the sacristy, the girls first, some thirty of them probably, all in white with veils as if for First Communion—eight to fourteen years old, dark eyed, olive skinned, self-possessed, yet utterly unconscious of self, and they sang the carol "See Amid the Winter's Snow" as they began the march round the church. Then followed the boys, a like number, of like age, dressed as shepherds, with their sheepskins and shepherds' crooks. Padre, the girls were beautiful to look at but you should have seen the boys! Every one of them a little prince! How they carried themselves, their grave dignity, the poise of body, the grace of movement, the simple majesty of their bearing! It was incredible, impossible, unreal, unearthly—and there it was. And the voices of them, boys and girls, so soft, so true, so extraordinarily sympathetic—to hear them sing the words 'Christ is born in Bethlehem' was to realize Christmas. Heaven knows I'm no hyper-aesthetic musical sensualist like Park Row here, but I, I—"

"Yes, I know, Doctor," I interjected, "don't apologize."

"I'm not going to," said the Doctor. "Then the girls filed into the front seats and the boys marched up to the altar steps and grouped themselves there around one of them who represented the angel with the star and they sang more carols. What a picture they made, with their dark curly hair, straightforward faces and pose so natural in its perfect ease and grace. Never a trace of awkwardness or artifice anywhere; and for an hour they filled the place with Christmas—just Christmas, Christmas, Christmas! Then there was Benediction. The larger boys ranged themselves with lamps on each side of the altar. I think it was about the most beautiful thing I ever saw in my life. This foreign immigration is going to be the ruin of our country, isn't it, Padre?"

"I feel as you do about it, Padre. Christmas has gone and I'm sorry. And now we've got to gird up our loins for Lent and be men—children no more. It's only a week to Septuagesima. But it was a beautiful goodbye to Christmas those children gave us. Next year the crib will mean more to me since I've seen it in life."

* * * * *

Browsing aimlessly at my club one afternoon this week I found in a French illustrated newspaper a prose poem on the word "Noël," by Lavedan, and I have made free to gather this paragraph from it:

"Ecoutez-le? Noël—N'entendez vous pas le vol d'un duvet, la chute d'un flocon sur le bras d'une croix, le tic-tac de bois d'un berceau, le soupir de la bûche, le bruissement de la paille et comme un son voilé d'éternelles matines? Noël!—mot blanc, d'une blancheur religieuse, mot givré, tombé d'une hostie, le lys des mots qui ne semble fait que pour s'échapper de lèvres virginales dans la buée de froid qui en est l'encens, mot d'argent, de nacre et de perle, mot de neige si fragile et si délicat que l'on a chaque fois l'impression—même avec une âme pure—de la ternir quand on s'en sert. Mot qui chante, mot qui tinte, mot qui prie dans la gaieté, mot tendre d'église, allègre et pieux, frère d'alleluia, mot d'action de grâce, qui monte et voltige avec des dessins de cantique, et dont le son musical se congèle si suavement dans le bleu vitrail de la Grande Nuit"—*

And so—Adieu Noël!

ANDREW PROUT.

* "Hear it? Noël, do you not hear the flight of down, the fall of a snowflake on the arm of a cross, the wooden click of a cradle, the sigh of a burning log, the rustle of straw and, as it were, a muffled sound of eternal matins? Noël, a white word, of religious whiteness, a frosted word, dropped from a sacred Host, the lily of words that seems made only to fall from virginal lips in the vapor of cold which is its incense, a word of silver, nacre and pearl, a word of snow so fragile and so delicate that even with a pure soul, one feels as if one tarnished it each time it was used. A word that sings, a word that tinkles, a word that prays amid gaiety, a Church word tender, sprightly and pious, brother to alleluia, a thanksgiving word, which rises and flutters in hymn-like arabesques, and whose musical sound congeals so sweetly into the blue crystal of the Great Night."

CORRESPONDENCE

Religious and Social Conditions in Chile

The Republic of Chile is divided into the Metropolitan Archdiocese of Santiago and its suffragans, the Dioceses of Concepcion, La Serena and Ancud. Besides these, there are in the North, two Apostolic Vicariates, Iquique and Antofagasta. The bishops and clergy are generally men of the best families, descendants from the old Spanish stock, whose noble Christian sentiments, courteous manners and generosity they have retained.

The population of Santiago, the capital, is about 400,000, that of the whole Republic is about 3,000,000. Years ago, the Government deprived the clergy of the tithes, promised to rebuild and repair churches, and to support religion in general; but alas! these promises are very inadequately fulfilled. The consequence is that there is a great scarcity of clergy in the rural districts. In the capital some 600 priests, regular and secular, reside. The religious orders of men and women are well represented and do excellent work. In the city the majority of the secular clergy are sons of rich families who live on their patrimonies, and are principally engaged in teaching and in the service of the local parishes. On Saturdays many of these go out to country chapels, which are distant from a parish church, to celebrate Mass, preach the Gospel, catechise and administer the Holy Sacraments. During the week the gentleman owner of the hacienda, or his lady or eldest son, conducts the devotions of the Rosary and Litany and the various Novenas in season, in the estate chapel, surrounded by their numerous family and the families of the inquilinos. It is a lovely sight to see all, rich and poor, noble Spaniard and lowly Indian there gathered together in prayer. The country parish churches are frequently ten or twenty leagues apart. I think \$50 per month would be about the average revenue of a country parish. The priest must keep one or two horses. The country clergy are apostolic men in every sense of the word.

The seminary is at the capital, Santiago, where an efficient staff of professors instruct some four hundred youths. The course of studies for the priesthood lasts twelve years; six are devoted to the Humanities, two to Mental Philosophy and four to Theology. The Diocese of Ancud, in the far south, extending to Patagonia and Tierra del Fuego, also has a seminary under the charge of the Jesuits. The Diocese of Concepcion and La Serena and the Port of Valparaiso have minor seminaries in which only the Humanities and Mental Philosophy are taught.

I have lived in Chile for ten years and it gives me much pleasure indeed to testify to the high intellectuality and morality of the Chilean clergy and people. Indeed, I have been edified by what I have seen and heard there, and I really think we, in the United States and Canada, could learn some salutary lessons from our noble Chilean brethren. One thing which has attracted my attention and admiration very much are their Houses for Spiritual Exercises (*Casas de Ejercicios*). These are found not only in the cities, but even in the country. They are very large; some receive as many as one thousand retreatants at a time. The Spiritual Exercises last nine days; during which time food and lodging are provided gratis to all the poor in attendance.

One can imagine the amount of good forthcoming from these retreats preached by zealous and learned

priests, seculars and regulars, at short intervals throughout the entire year. When the course for men ends, one for women begins. Besides these, there is a mission of nine days given in every parish-church, and also in many private chapels every year, and novenas continually follow one another. Those old-styled Christians of Chile would think something was wrong and wanting if they were present at our missions and retreats in the United States. In their language they would call ours "*retiros aguados*" (watered retreats), for they would miss the hissing and cracking of the discipline in the church darkened by the extinction of all lights, except the faint glimmer of the sanctuary lamp.

There is no divorce in Chile. Family life is really beautiful in its patriarchal simplicity. The young girl is presented to society only a few months before her marriage. Courtships are very short and under strict vigilance. Once married, the young wife devotes herself to her husband; her flowers and jewels are the sons and daughters. God blesses her with, and they grow up to love and respect and obey those fathers and mothers who have proven themselves so worthy of such affection. When speaking of their father the children say: "*mi señor padre*" (my lord father), "*mi señora madre*" (my lady mother). Children consult their parents even in trivial matters. Never, in any other country, have I seen such mutual respect and love between husband and wife and children and parents.

The principal newspapers are the private enterprises of Catholic gentlemen; the *Union* of Santiago, Valparaíso and Concepción. *El Diario Ilustrado* and *El Popular* of Santiago, *El País* of Concepción, as well as *La Revista Católica* do much to disseminate truth and correct error.

The haciendas are large, from one thousand to ten thousand acres, or more. The tillers of the soil are called peones or inquilinos. Their homes are built of adobe and divided into two or three apartments; the kitchen is outside of the house. Surrounding the house they have a half-acre of land for a kitchen garden; besides this they are allowed to work a few acres of land on equal shares with their patrons, who supply them with seed, oxen and implements gratis. In return for the use of the house and land, the inquilino, or one member of his family is required to work every work day for his food and a small wage, about fifteen cents per day. He is also allowed pasturage for a few head of cattle and sheep, and may keep fowls and pigs if he desire. His fuel is also free. The Conservative hacendados usually have a chapel on their haciendas and the people have Mass on Sundays and holidays, at least. A physician visits some of the haciendas once or twice a week, so that on the estates of the Conservatives the peones are fairly well off and generally contented. It is a grand sight to see so many thousands of the descendants of the aboriginal Indians every where present in these Latin Republics. They are all baptized; all instructed in their religion; all receive the Holy Sacraments. Many have Spanish blood in their veins. What a sad contrast to what we see in these United States and in some Provinces of Canada!

It is true that there is much discontent among the laboring classes in the cities, where the poor people earn little, learn expensive habits and are much addicted to gambling and intemperance in drink. But the bishops and clergy are laboring hard to improve the condition of the poor. Those of the clergy who are well-to-do are very generous, as are also the rich laity. There are free hospitals everywhere. Houses are being built for

the poor on easy terms of payment. The laborers are encouraged to enter the Guild of St. Joseph, presided over by a priest, who attends to them spiritually; instructing them to be patient with their lot, and warning them against the utopian illusions preached to them by the Radicals and their Protestant allies.

The present Archbishop of Santiago, Dr. Don Juan Ignacio Gonzales, the Bishop of Concepción, Dr. Don Louis Enrique Izquierdo, and the Bishop of La Serena, Dr. Don Ramon Anjel Jara are spending their lives and their means in improving the condition of the working classes. The late lamented Archbishop Don Mariano Casanova and the late Dr. Fontecilla of La Serena were also hard working, self-denying and generous. Parochial and State Schools are to be found everywhere, and colleges and universities are open to all and within the means of many. Orphanages and homes for destitute children, Training Schools for artisans conducted by the Salesian Fathers, in fact, Christian charity is in evidence on all sides for the relief of sickness and want, and for the education of youth. In the face of such facts, I cannot comprehend how anyone can malign those noble and generous and hospitable South Americans. If all are like the Chileans, I must say I wish we were in some respects more like them ourselves.

One day about twelve years ago as we were approaching Port Limon in Costa Rica, the captain of the ship said to me: "You know only the clergy of North America; but I assure you those of these countries are a very different class of men." "In what respect?" I asked. "In their morality," he replied. "For instance," he said, "the bishop here has seven daughters, and on the last occasion that I was in port the people were celebrating the marriage of one of them." I told this good, Bible-reading and prayerful captain that when I went ashore I would inquire into the matter. I found the bishop to be a learned and holy man, a Lazarist, born in Austria of a noble family. Before his consecration he had been a professor of philosophy and theology, and since then had spent his fortune in building churches and other good works, and his energies in elevating the moral tone and intelligence of his flock.

The truth is that many northerners who visit these southern republics are prejudiced against their inhabitants. They get so-called information from people who are always ready to speak ill of the upper classes, and of a religion of which they know little or nothing or from those whose associates are Radicals and Freemasons.

CHARLES JOSEPH CREAMER.

The Outlook in Mexico

MEXICO, DECEMBER 23, 1909.

In the October issue of the *Review of Reviews* we are informed in the department assigned to "The Progress of the World," that notwithstanding the apparent prosperous state of affairs in Mexico, the horrors of civil war are by no means remote. The writer attributes the altered condition of politics in Mexico to the increasing popularity of Reyes who, according to the article, opposes Vice-President Corral in the forthcoming elections. I am very pleased to state, as a foreigner and resident in Mexico City that civil war is undreamt of. President Diaz has won the hearts of his countrymen and of strangers. The anti-Corral opposition party is at present gasping for breath. General B. Reyes himself has left the Republic on his way to Germany with the object of studying military tactics. I will not deny there

was a slight manifestation in favor of B. Reyes; but few of the upper and well-to-do classes embraced his views as they clashed with the President's policy of peace and progress.

When President Diaz returned from the United States border after his interview with President Taft, he was enthusiastically welcomed home by innumerable throngs of people who lined the streets and cheered him as he drove by, nor were these spontaneous outbursts limited to this city, but were manifested all along the line in the different towns from the border to the capital. There is not the shadow of a doubt that President Diaz will be re-elected. The wealthier classes and all foreigners in general wish General Diaz "length of days," to hold the reins of government for many years to come.

ANGLUS.

N. B. I would have expressed myself more strongly: "The spontaneous outbursts in favor of Gen. Diaz presented a strong or marked contrast with the artificial manifestations made here and there in support of the anti-Corral candidate, B. Reyes."

But I do not wish either to correct or to try and improve upon Fr. Twaite's article.

This is also true: "B. Reyes *per se* has not been a candidate of anybody—some malcontents grouped round him in as much as he might prove an enemy of Corral, but never because Reyes represents an ideal, nor has his so-called party other ideal than to climb to the reins of government for their own (and not the nation's) benefit."

Two Meetings in Paris

DECEMBER 27, 1909.

Two meetings, with a very different object in view, took place in Paris on December 22 and December 23; both attracted much attention, the first had a social, the second a literary character; but both were, in some measure, connected with the interests of religion in this country.

At the first of these meetings, the Archbishop of Paris, Mgr. Amette, appeared on the platform, in the guise of a social reformer, to plead the cause of a certain category of workmen who, he considers, are hardly used; at the second, the French Academy paid homage to a well-known poet, Francois Coppée, lately dead, one of the prominent Catholic converts from indifference, whose simple faith was, no less than his undoubted talent, extolled by his successor, M. Jean Aicard and by M. Pierre Loti.

Within the last few months public attention has been drawn to the conditions of the working men, who are employed by the bakers in Paris and who, being obliged to work all night, are thereby deprived of the society of their wives and children and prevented from fulfilling their religious and social duties. Comte Albert de Mun, the well known speaker and writer, was one of the prominent French Catholics to take up the matter and in a series of newspaper articles he pointed out that it would be comparatively easy to modify the conditions in which these men earn their livelihood. In Norway, Finland and certain parts of Switzerland useful reforms have been introduced and, if public opinion in France were rightly directed, the same modifications might be brought about, without inconvenience to those for whom the bread is baked at night. It is not our province to enter into the rights of the question as regards its technical and practical aspect, but to dwell upon two features of the matter that touch

the general condition of the Church in France; the apparently secondary question of the bakers has wider uses than appear at first sight.

Now that the bishops and priests of France are no longer the paid servants of the State, they are free, as the representatives of the Church, to enter into the vexed questions of the day, especially when these touch upon the moral and material welfare of the working classes. Hence, the excellent impression Mgr. Amette produced upon the Paris world at large when he publicly expressed his interest in the cause of the bakers. An exchange of views passed between him and the Socialist leaders and on Wednesday, the 23d, he consented to preside over a public meeting organized by a group of energetic young Catholics, belonging to all classes of society.

Around the Archbishop were gathered many leading Catholics: Comte Albert de Mun, M. de Lamarzelle, many Paris curés, and on his left hand sat the Vicomtesse de Velard, vice-president of the "Ligue patriotique des Françaises," an association interested in the social and religious welfare of the working classes. The presence of a lady orator at a meeting presided over by the Archbishop, is a novel feature in this country. The audience was a mixed one; popular rather than aristocratic; many workmen were present, who loudly cheered the Archbishop on his arrival at the "Salle des sociétés savantes," where over two thousand persons were assembled. The proceedings began by a speech by M. Gerlier, president of the "Jeunesse Catholique," then Madame de Velard spoke in a clear, sweet voice, next came M. Jay, a learned professor, and the Archbishop closed the meeting. The gist of the speeches was the same: the orators touched on the hard conditions to which the men for whom they pleaded have to submit, and laid stress on the point that, being disciples of Christ, Catholics are, in a special manner, bound to protect, defend and serve those who suffer. M. Jay enlarged on the prejudices that exist among the French lower orders against the Catholic Church. The anticlerical teaching of the Government schools has done its work and the rising generation of working men look upon the Church as their worst enemy. These prejudices are encouraged by the anticlericals; it rests with the Catholics to prove them false by taking an active part in all pressing social questions. Mgr. Amette closed the meeting by a felicitous speech that excited much enthusiasm and a resolution was moved, urging the necessity of a reform demanded by the sense of humanity.

It is no doubt a difficult and delicate matter to steer clear of the exaggerated claims of the revolutionists and Socialists and yet to keep in sympathy with the just grievances of certain workers; but, in spite of the difficulties that lie before him, the Archbishop made a move in the right direction when he assumed that, as the representative of Christ, he has a peculiar right to take part in questions touching on the welfare of the working classes. The emancipation of the French clergy, now freed from the fetters of the "Concordat," obliges its members to take part more boldly in the vexed questions of the day.

The second meeting was more aristocratic and literary. On Thursday, December 23, M. Jean Aicard, a Provençal poet, was made a member of the French Academy and, according to custom, in his opening speech, he spoke of his predecessor, M. Francois Coppée, who died last year. M. Pierre Loti, who answered M. Aicard, also spoke of Coppée, whose charming personality, no less than his brilliant, poetical gifts, made him a prominent member of the Academy. To Catholics Coppée is especially sympathetic; he was never antireligious; but a born Parisian, sceptical and careless, he gave during many years little or

no attention to religious matters. His conversion in the prime of life, when his literary reputation was greatest, was a sensational event; he adopted the practices and ideas of the Faith to which he now returned with a constant simplicity and, during his last illness, suffered agonies of pain without a murmur. It was curious to hear M. Pierre Loti, according to his own confession a sceptic, enlarge upon Coppée's conversion and upon his book "*La Bonne Souffrance*," which was the outcome of his return to the beliefs of his boyhood. He wrote it during the excruciating pain of his long illness and M. Loti, although attracted by Coppée, evidently marvels at the sudden and stupendous change that turned the careless, mocking, Parisian into one who could rejoice in the mystical beauty of pain. The very title of Coppée's work, '*la Bonne Souffrance*,' speaks volumes for the transformation that had been wrought by faith in his sunny, emotional nature. François Coppée loved the people. Most of his poems are written for the poor and the little ones of this world, and M. Loti records the fact that his funeral was spontaneously attended by the working men, women and children, whose joys and sorrows form the theme of his poems: "He had a very rare and magnificent funeral that he deserved, a funeral that the wealthiest cannot buy, because it was spontaneous and could not be bought with money."

The Church, to which Coppée adhered with a glad and grateful spirit, was more largely represented at this séance of the Academy than is usually the case. The dead poet's confessor, the Bishop of Chartres, Mgr. Baudrillart, the Rector of the Catholic University of Paris, the priest who assisted Coppée at the last, all were there. The fact that the poet's genius was developed and not quenched by his conversion, that his personality grew more sympathetic and admirable after his return to his childhood's faith, is an indirect, but telling argument in favor of the ennobling influence of the Catholic Faith. From this point of view, the séance of December 23 may be considered as making for the honor of the Church in France. ANGLO-FRENCH CATHOLIC.

Austrian Parliamentary Obstruction Ended

INNSBRUCK, DECEMBER 28, 1909.

Readers of AMERICA'S Chronicle have followed with interest the extended story of the obstruction policy of the Czechs which for more than a year has rendered fruitless every attempt at legislation on the part of the first Austrian Reichsrath elected through universal suffrage. The unlooked for termination of the struggle this month was, of course, as much a surprise to them as it was to us near the scene of action. The surprise would have been the greater had they known that the motion which led to the close of the trouble was introduced by two members of the obstructionist party. It was a clever move, for its success would enable the obstructionists to boast that they had saved the parliament; and in case it failed to pass, the odium of its defeat would rest upon their political opponents, especially upon their bitter enemies the members of the Christian Socialist party. The motion passed and peace prevailed. This result is due to the fact that greater power is put into the hands of the president of the Chamber, enabling him to postpone at pleasure until the end of the session any "urgency" motion that may be made, and, as will be remembered, it was the immediate consideration of such motions which made obstruction possible.

The president can, too, exclude from the house, for a term not exceeding three sessions, any delegate who per-

sistently refuses to come to order. An appeal in every case is allowed from the president's decision to the house, which appeal must be voted on without debate. If no new rules of procedure be adopted before the date of expiration of the present temporary law, the old rules will come once more into effect. But there is every hope that a permanent change will be effected before the end of 1910. At any rate, the Austrian parliament can look forward with confidence to a year of fruitful work.

It is very significant that the success of the reform has raised a great storm of protest from the Jewish Liberal organs, especially the *Neue Freie Presse* of Vienna. The German Radical and Freethinking provincial press join them in the lugubrious chorus. The reason is not far to seek. This parliament is a parliament of the people, and the party of the people is above all others the Christian Socialist party, the "Ultramontane party" as the Vienna correspondent of the London *Times* likes to call it. The triumph of the people and the Christian Socialist party means the end of the Jewish plutocracy that has oppressed Austria for half a century or more, and the economic and sociological development of the nation on Christian principles. And Christian principles here mean Catholic principles—Protestantism, in spite of much boasting and "Los von Rom" propagandism, is pretty nearly a negligible quantity. Hence, the Jewish Radical-Liberal lamentations; and it is from such sources—especially from the *Neue Freie Presse*—that for decades American and English papers have been getting their impressions of Austria. Happily this is being changed. The Christian Socialist press is growing rapidly. The Vienna *Reichspost* as the organ of the Christian Socialist party, the strongest German party in the land, must in future be reckoned with by foreign journals.

The story of the events that led up to the libel cases which have divided, if it be not more exact to say which have monopolized most of the interest of the nation during the past three weeks, is briefly as follows: During the agitation following the annexation of Bosnia and Herzegovina last spring a well-known historian, Dr. Friedjung, published an article in the *Neue Freie Presse* containing sensational charges against King Peter Karageorgewitch, the Servian foreign office, the Serbo-Croatian coalition, the Servian Premier, M. Pasitch and the Young Turkish committee. About the same time the *Reichspost* published similar charges against three Croatian deputies, and in particular against M. Supilo, one of the leading Croatian parliamentarians and the founder of the above-mentioned coalition. High treason was alleged because the accused were charged with having agreed for stipulated sums of money to stir up the people of the newly-annexed territory against Austria. Forty-nine members of the coalition brought suit against Dr. Friedjung for libel. In addition three deputies sued the *Reichspost*, and M. Sapilo brought suit separately against Dr. Friedjung. At the end of the first week of the trial the week ending December 18, things looked dark for the defendants. Before the end of the week following the case was compromised and dropped! It turns out that the reason for the compromise was that the genuineness of some, at least, of the documents was extremely doubtful. The disclosures made have aroused feelings of deep humiliation in many quarters. It was felt that Austria needed no such petty bolstering up of the justice of her claims to Bosnia and Herzegovina. Her claims were not based on the documents in question, but on the several decades of civilizing work that she had done in those lands.

M. J. A.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JANUARY 22, 1910.

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Moral Training in Schools

The sentiment in favor of moral training in the schools is growing rapidly. Already the question has ceased to be a topic of merely academic discussion, and practical plans are being suggested for the introduction of moral instruction into the courses of the public schools. One of the latest is announced from Baltimore, where a meeting was held last week to discuss the permanent organization of a Moral Education Board. This organization proposes to send lecturers to the schools throughout the country to explain the value of good morals to the students. Milton Fairchild, a father of the movement, who says he has delivered experimental lectures on morality to 100,000 school children, with gratifying results, explains the proposal. It is planned, he says, that the lectures given be confined to the advantages of the cultivation of what one of the leaders of the movement characterizes as "good everyday morals." By this is meant the observance of the virtues of honesty, truthfulness, thrift, both personal and national, sportsmanship, courtesy, honor and proper ambitions.

This is all very good as far as it goes, but it is a pity that well-meaning men and women should be blind to the fact that the sad conditions in the moral world need a far more radical cure than homeopathic doses of instruction in purely natural principles. Dr. Henry Jacobs, a member of the Baltimore organization, proclaims that "the country is suffering from a lack of morals in business, and the average American boy and girl does not receive adequate moral training in straight morals. The Moral Education Board aims to show how it pays to be honest in everything from a game to a business transaction." And one is tempted to remind the Doctor that there are various ways in which a thing may pay, and that many a

business deal is made to "pay" all concerned and yet leave much to be desired from a moral viewpoint. Why can not these people recognize that the only incentive to morality is that bound up in the principle of man's relation of dependence upon God which must enter into his every act?

The teaching of this principle, to be sure, involves the religious element and the recognition of religious faith. It is a pity that the prejudices of years will not allow them to cast aside the old fear of the religious influence in our schools, but if they mean to carry their praiseworthy plan to a genuinely successful issue, why should they not join in a movement to try the one experiment that will bring results? Why not study a feasible plan to embody religious instruction in our school courses?

Gospels of Socialism and of Christ

Father Ming is publishing a series of articles in AMERICA on "The Socialistic Kingdom of God." By picking out a few passages of Scripture and adding their own exegesis, Socialists pretend to prove that Christ understood His mission to be only the amelioration of man's lot in this world. They have to ignore the Sermon on the Mount, which such as they were wont to praise, when in order to throw discredit on Christian dogma it was the fashion to extol Christ's moral teaching. If the Kingdom of Heaven be nothing more than society reorganized on a Socialistic basis, how are the poor in spirit, the meek, those rejoicing in persecution, the merciful, the clean of heart, going to possess it? How are they to attain it, who think it better to renounce what they have a right to if it prove an obstacle to the gaining of the rewards of the future life? How are they to work for it, who will not resist evil but patiently suffer oppression? What will they care for it whose only thought is to lay up incorruptible treasures not of this world, and without thought for the morrow commit themselves, not to Marx, Lasalle and Engels, but to the God that feeds the sparrows and clothes the lilies of the field?

The theologians of Socialism make a great deal of the supposed fact that God promised only the good things of this world to the Israelites as the reward of their service. Assuming for a moment such to have been the case, what was the service required? "Consider that I have set before thee this day life and good, and, on the other hand, death and evil: that thou mayest love the Lord thy God, and walk in His ways, and keep His commandments and ceremonies and judgments, and thou mayest live" (Deut. xxx, 15-16). What an excellent idea it would be if Socialists would make only the moral law of Moses their rule of life! They would succeed much better with God's blessing in reforming society. But they read with little understanding if they do not note the words: "Love the Lord thy God." Can anyone conceive that to love the one God, immortal, invisible,

was to have no other reward than the goods of time to be followed by extinction? Did the Israelites so understand the promises? They alone of all nations understood what it was to love God; yet all nations looked for a future life. Moreover, there was the greatest of all promises, that in them all nations should be blessed, intimately bound up with the hope of immortality. There is a maxim in logic: "what is omitted is not therefore excluded." The Israelites were not as we; and God dealt with them according to His wisdom. But in promising them the good things of time He gave them also the assurance of the good things of eternity.

The Gospel of Socialism is a doctrine of envy, hatred, covetousness, sensuality, incredulity and hardness of heart, under the guise of a caring for the poor. The Gospel of Christ is a doctrine of self-renunciation, patience, suffering, faith and love for both rich and poor. "Come unto me all ye that labor and are burdened, and I will refresh you. Take my yoke upon you and learn of me, because I am meek and humble of heart, and you shall find rest for your souls," says Christ. When we shall see the preachers of the Socialistic Kingdom of God bearing the yoke in meekness and humility, we shall be more inclined to admit them to have the spirit of Christ and to understand His kingdom. At present they belong to the camp of the Philistines, and their words are those to David of Goliath who defied the armies of the living God: "Come to me, and I will give thy flesh to the birds of the air and to the beasts of the earth." And he cursed him by his gods.

Darwin's Place in Biology

There is an interesting article in the *Popular Science Monthly* for January, 1910, on "Darwin's Probable Place in Future Biology," which shows how great a change has come over the feeling of even ardent Darwinians with regard to Darwinism and Darwin's work in the course of the last ten years. The article is written by Professor William E. Ritter of the Marine Biological Station of San Diego, California, who confesses that "the verdict of inexorable time will refuse to Darwin the glory of having really explained the origin of new species of organisms. It will allow that he did much in this direction, but not greatly more than others past and future have done and will do. Fame's recompense, so far as this is concerned, Darwin will have to take share and share alike with many a fellow-workman." This is of course to be accepted as an admission on the part of a Darwinian, and some who have been impressed with the idea that Darwinians claim much more than this for their great leader might be surprised at it. It is well to remember, however, that Darwin himself confessed that his book, "The Origin of Species," had nothing to say about origins, that he was sorry, as he wrote to a friend, that it had been called by that misnomer, and he would have preferred the title, "The Preserva-

tion of Favored Races in the Struggle for Life." It is indeed of preservation and not of origins that Darwin has anything to say. Supposing species, in existence, origin unknown and unaccounted for, then natural selection keeps certain of them best fitted for survival in existence. This is what Darwin's book really was. Professor Ritter has another expression of Darwin's which, unfortunately, more of his disciples do not take to heart. After he had thought over natural selection for twenty years he observed to Wallace, "My work will not fix or settle anything." Still listening, as we are, to the echoes of the Darwin Centenary, it is well to recall that it is to the smaller men and minds that have followed Darwin and who pushed his often tentative conclusions to extremes, that the unfortunate over-Darwinization of biology has been due. Professor Virchow did not hesitate to say that exaggerated attention to Darwinism had seriously impaired progress in biology during the second half of the nineteenth century.

Illuminating the Dark Ages

The story of Charlemagne in *The Cosmopolitan* is developing in such a way that it may be commented on with a proper understanding. It is interesting, of course, but it is even more amusing. The last place one would expect to find a serious study of the life of the old emperor of the Franks is in a modern popular magazine. Still popular magazines want sensations. The editor and the writer doubtless feel that they are springing one of the greatest possible sensations on the American public by showing them how much a great ruler of the so-called Dark Ages did for education, art, culture, enlightenment and the uplift of his people. They have discovered The Dark Ages. The subject is as interesting as the North Pole.

For some time our editors have realized that the American public is tired of muck-raking, tired of having only the seamy side of humanity served up to them. Now in the swing back of the balance we are to have humanity at its best. The writer's previous contributions were in very different vein. Mr. Charles Edward Russell has been writing up-to-the-minute articles about recent unfortunate social conditions and evils that humanitarianism was to obliterate. It is significant then to have him go back to find some good things to say of the dear old Dark Ages. Mr. Russell has fittingly but rather startlingly called his articles "The Story of Charlemagne, Champion of the Church, Patron of Learning." We welcome heartily this contribution to history. It will help our people to put away the foolish notion of the ignorance and lack of social uplift even in the Dark Ages and make them understand how much was accomplished in civilizing the hordes of barbarians who had overrun Europe and destroyed the old Greek and Latin civilizations. We hope sincerely that Mr. Russell will be tempted to go back one period further in the history of

modern civilization and tell the American public the magnificent story there is in the work of the Irish Monks who, before Charlemagne did so much to civilize, to educate, and to raise even to a high culture the barbarians in the mainland. It was to them that Charlemagne turned when he wanted help in his great undertaking for the uplift and education for his people. The work that they accomplished in his empire exceeded that of all others; indeed, even the others, English and Germans, were disciples of the Irish schools. All that is needed to turn the so-called Dark Ages into ages of light and uplift in history is to know enough about them; to know how complex and unfortunate was the situation and yet how much was accomplished in a few short centuries for these barbarous peoples, so that when the thirteenth century came there came with it the foundation of all the arts, the architecture, the education, the literature and the liberties of modern Europe.

By a letter in one of the daily papers, attention is drawn to the reappearance of the "Whitman Myth." Most people thought, as Professor Albert Bushnell Hart of Harvard University declared in his recent address here before the American Historical Association, that the Whitman chapter of the making of the Northwest was one of the most interesting examples in American history of a myth that has now been "resolved into its elementary gases." It reappears, however, in the substantial guise of a raid on the Federal treasury.

"Professor Hendrick, financial agent and dean of Whitman College of the far West, is spending the winter in Washington," says the letter above cited, which is printed in the New York *Sun* of January 18, "urging Congressmen to vote in favor of a bill he has had introduced through the courtesy of Senator Jones, providing for the transfer free of cost to Whitman College of 600 acres of land adjoining the city in which the college is located and valued at from a quarter to half a million dollars. The land is now occupied by the War Department as a Government post, but that post is to be abandoned. Professor Hendricks is a very pleasant and resourceful gentleman, and he says that even the President and the Secretary of War and the Chief of Staff of the army have examined his literature (which is quite sufficient) and consented to recommend to Congress this plan to endow at the expense of the Government a small sectarian coeducational college which continues to live in the glamour of this myth for reasons that can easily be understood."

The Old Flag and an appropriation! Imperial Cæsar, dead and turned to clay, might be put to an ignoble use, but Whitman—who saved the great and opulent Northwest from the Jesuits, the Pope, John Bull and a few other predatory and omnivorous assailants of its sovereignty, made the cloak for the last analysis of the spoilsman politician—could anyone have imagined it?

EDITORIAL COMMUNICATIONS

Spanish Hospitals—I.

I have read Dr. Walsh's criticism of the absolutely false statements of a Dr. Leon Watters regarding the alleged non-existence of hospitals in Spain. Probably Dr. Walsh did not have at hand the materials to show how lying the statements really were, but if the rest of Dr. Watters' information about hospitals is as correct as that about Spanish hospitals was, his articles had better be omitted by the medical journal which is printing them. I am not a physician or perhaps I might have gone into the subject to some considerable extent, but as a plain, ordinary traveler I discovered the existence of the following hospitals there, and I add their precise location so that Dr. Watters or any one like him may be enabled to find them and not trust to the "dust-begrimed and disgusted confrère."

In Madrid are the following: Hospital de la Princesa, Calle San Bernardo; Hospital de la Latina, Calle de Toledo; Hospital de la Orden Tercera, Calle San Bernabé; Hospital de Nuestra Señora del Carmen, Calle de Atocha; Hospital Clínico de Medicina, Calle de Atocha; Hospital General, Calle de Santa Isabel (a great new institution); Hospital de San Pedro, Calle Torrecilla. In Valencia: Hospital de San Juan, Calle del Milagro; Hospital Militar, Calle Orilla del Rio. In Granada: Hospital San Juan de Dios, Calle San Juan; Hospital de la Tiña, Calle de la Tiña. In Seville: Hospital Civil (one of the largest in Europe), Puerta de la Macarena; Hospital de la Caridad, Calle de la Aduana. In Cadiz: Hospital del Santo Angel, Plaza de Alfonso XII. In Cordoba: Hospital de Agudos, Calle Romero. In Malaga: Hospital Noble, Paseo de Alfonso XIII; Hospital de Santo Tomás, Calle de Santa Maria. In Salamanca: Hospital del Estudio, Calle de San Juan; Hospital Civil, Calle del Cáliz. In Burgos: Hospital Militar, Plaza del Instituto; Hospital de San Juan, Calle de la Puebla. In Barcelona: Hospital de Santa Cruz, Calle del Hospital; Hospital Militar, Calle de Tallers. In Saragossa: Hospital Provincial, Calle del Hospital; Hospital Militar, Plaza de San Leandro. In Tarragona: Hospital de San Carlos, Rambla de San Carlos. In Toledo: Hospital de San Juan Bautista, Calle de Cardenal Tavera. In Alicante: Hospital Civil, Calle Valencia; Hospital Militar, Calle San Vicente. In Santiago de Compostela: Hospital Real, Plaza de Alfonso XII. In Valladolid: Hospital General, Calle de la Audiencia. In Santander: Hospital San Rafael, Calle Alta. In Bilbao: Hospital Civil, Plaza de Santos Juanes. In Cartagena: Hospital Militar. In Aranjuez: Hospital Civil, Calle del Capital. In Leon: Hospital Civil, Plazuela de San Marcelo.

There is a list of some thirty-six hospitals in the principal cities in Spain which the ordinary traveler by using

his eyes and speaking a little Spanish can easily discover. How many more a real physician or surgeon, devoted to his profession, could discover in a desire to really show what Spain is doing in the way of hospitals, I have no data at hand from which to judge.

ANDREW J. SHIPMAN.

II.

Having read the statement of Dr. Leon L. Watters (in the *International Hospital Record* of Toronto), that Spanish hospitals were non-existent, I cannot resist telling of those we visited during an eight-months' tour of Spain. We were shown over the big hospital at Valladolid by an alert young doctor who spoke English. It was an up-to-date institution that could accommodate about 5,000 patients. There was a central rotunda from which long wards radiated, on both sides of these sanitary wards were large windows. Private rooms could be had for \$2.00 a week; the public wards were free. The modern arrangements and cleanliness every where could not but appeal to a foreign visitor.

We also visited the hospital of Santiago, in the furthest northwest corner of Spain. It was housed in the beautiful buildings which Isabella erected for the pilgrims to the Shrine of Saint James. The nuns showed us the big kitchen whose walls were tiled in immaculate white, and we witnessed the arrival of the 400 fresh eggs daily sent in from the country. As we were leaving the kind old chaplain ran after us to bring us back to see something of which he was vastly proud. In a room subdivided into compartments, he turned on the water which dashed up from the floor and down from the ceiling through every kind of modern contrivance for health. Our guide seemed to say with pride: "There, you water-loving English, we're just as fond of it as you." Near Santiago was an insane asylum where noted cures have been effected. The world should remember it was Spain that founded the first asylum for mental diseases.

Again in another distant city, Oviedo in the Asturias, we found excellent new institutions, notably, a Model Prison. Sleepy little Salamanca shows signs of awakening. Her new hospital is a handsome affair, the long separated wards being connected by glass passages. The great hospital of Madrid is too well known to need mention. That of Barcelona is equally advanced as might be expected of that rich progressive city. A personal experience of illness there proved to us that the modern town doctor of Spain is not behind his American brother. Barcelona can boast a Poor House that has perhaps the best arranged system of its kind in the world.

Equally noted for its charitable institutions is plucky little Cadiz, that stands out in the sea miles from the mainland. No hospital in Europe or America has a finer position than hers as it faces the Atlantic breezes. All I can say to every tourist is, go to inspect it. Cadiz

is justly proud of her public spirit, and is only too glad to show the visitor the famous Poor House, the Insane Asylum, a refuge for servants out of work, a Widows' Home, and others.

The hospital of Seville is still to be found in its artistic old shell, which in comparison with the modern buildings of Salamanca and Valladolid may seem unhygienic. The look of those patients who sat sunning themselves in the lovely patio on the day of our visit, told of good care and contentment.

Spain is fast stepping forward. She has no millionaires to leave their fortunes in charity; so she does not advance by leaps and bounds as does America; none the less her advance is steady. We English-speaking people should not forget that our nursing system is of late date, called into existence by Florence Nightingale when she went out to the Crimea to reform the horrors in the hospitals there. An Englishman, who was a young man of twenty in the Crimean War, has told me often how before the coming of Miss Nightingale he and his comrades looked with respect and envy at the well-trained Sisters of Charity who nursed their French allies.

A few bad examples of hospital conditions in Spain do not stand for the whole, just as the abuses in some of our prisons revealed during this past month do not represent the prison conditions of the United States. Because the public institutions of Spain eighty years ago were in a bad way—as were those of most countries at that time—they are not necessarily so now. The prisons and poor houses described by Dickens and Charles Reade are not held up as examples of the prisons and poor houses of England to-day. Why should a different justice be meted out to Spain?

ONE WHO LOVES FAIRNESS.

The Governor-General of Alsace-Lorraine has been in Berlin to make his report about the dispute over educational affairs between the Catholic Church authorities and the State-Secretary of the Reichsland. The correspondence passing between the disputants has been published, and both the Bishops of Strassburg and the Secretary hold fast to their original contentions. Bishop Fritzen insists that he has acted entirely within his rights in pointing out to the Catholic teachers their duty in reference to associations of school teachers. *Germania* is not inclined to the common opinion that the dispute will find a peaceful solution. It considers the position of the civil authorities as a declaration of war on the Church, since it is an open proclamation that the Church shall be allowed to exert no influence upon the teaching body of the land and upon their work in the schools. Still it is not likely that the government will countenance an aggressive policy on the part of the school authorities or associations formed under State auspices. It is too late in the day to try a kulturkampf, especially in a part of the Empire which is a Catholic stronghold.

LITERATURE

A BATCH OF BOOKS.

Felicità, by CHRISTOPHER HARE (Frederick A. Stokes & Co., New York), is a tale of Siena in the fourteenth century. Whether written by one of our faith or not there is nothing in the story which can shock the sensibilities of any Catholic. The style smacks of the middle of the nineteenth century, and the interest of the story is a trifle diluted.

When a Man Marries, by MARY ROBERTS RINEHART (Bobb's Merrill Co., Indianapolis). It is to be regretted that the clever author should cause all the fun and comedy of her book to arise from the doings of a divorced couple. The hero, divorced, is fat and good-natured, and belongs to the very best set. In fact, all the characters save the policeman and the maiden aunt of the hero belong to the same set. We are in the very best society. The author says of one of his characters, "He was a magnificent animal." So are they all magnificent animals. They are as playful as kittens and as moral as cats. The writer is certainly clever, but in these days it is hard for us to approve of a book which in any way makes light of the marriage tie. Altogether the book is rather flippant in character.

In taking up the *Rosary*, by FLORENCE L. BARTLEY (G. P. Putnam's Sons, New York and London), one feels oneself transported to a clearer, fresher and purer atmosphere. The "Rosary" is a beautiful love story. Beginning with the ways of a man with a maid, it ends with the ways of a maid with a man. Singularly enough, we are again brought in contact with the best set. But what a difference! The characters of the "Rosary" are built on lines which suggest neither the kitten nor the cat. They have souls. They have ideals. The scriptures are to them the inspired words of God, and their loves "in higher love endure." The hero and the heroine gain our hearts. They are lovable; they are human, and religion enters into the very fibre of their being. The book is not by a Catholic author. Style and sentiment are good, and the plot is excellent; although the last part where the story leads up to the denouement is somewhat improbable.

The Little Gods, by ROWLAND THOMAS (Little, Brown & Co., Boston). The author in his epilogue says: "I feel regretful . . . that these stories are far from pleasant." We must admit regretfully that we agree with the author. Some of them are decidedly unpleasant. One of them, "What Okimi Learned," really has no imaginable reason for existing. It is an old story anyhow. Mr. Thomas in most of his tales is Kiplingesque. He has power, he is gifted, and undoubtedly can tell a good story; but let Mr. Thomas "cease from Kipling."

A Damsel who Dared, by GENEVIEVE IRONS. (Sands & Co., London). The author has a story to tell, and, for the most part, tells it well. She is evidently a convert; and the conversion of the heroine is her main theme. There is no flagging in the interest. Some of the incidents are so improbable that one is forced to conclude they are records of things that actually happened. Genevieve Irons is herself a damsel who dares. She is outspoken in her criticism of the French nuns' Convent schools system. "The pious nuns," she says in speaking of one of her characters, "had done their best for the children committed to

their charge, but their methods were antiquated and unsuited to the requirements of the present generation."

There are a great many people who believe that the French Catholic training produces a large crop of hypocrites and sneaks with a modicum of saints. Miss Irons seems to be of the number. Such a view is superficial: there are other things—home influence, manners and customs—to be reckoned with. The author should go deeper, and keep her results out of a novel intended for the general reading public.

One of the accomplishments which, by inference, she would have us believe are taught in Convent schools, is the knack of keeping one's eyes down and taking stock of "everything going on around." On one occasion "Suzanna peeped down at her shoe, as if counting the beads on its embroidered toe, while all the time she was keeping an eye on Mrs. Coverdale's unpassive face." Now really here is an accomplishment of which we Americans are innocent. Send us the nuns who teach this, and we will secure them a plenty of scholars.

The author is also at pains to point out the colossal difference which English Catholics show towards those who desire to enter the Church. Somehow, we think she sees things larger than they are. Our opinion is confirmed by the language she puts into the mouth of two American girls travelling in Europe. Here, we are upon our native heath; and we beg to assure Miss Irons that not even our average shop girls use such atrocious language, hardly even when they do not mind what they are saying. Also, Miss Irons falls foul of the singing in Catholic churches. She gives us to understand that the English Catholics flatly disobeyed the letter and spirit of Pius X's *Motu proprio*. The question naturally arises does the author know what is forbidden and what allowed by this famous document? Experts are still disputing; and it is easier for us to believe that Miss Irons misunderstands the *Motu proprio* than that the English Catholics treat it with contempt. Finally Miss Irons, through her finest Catholic character, declares that a convert who wrote a book in which she "ran down religious orders" was a very staunch Catholic. If so, she must also have been as ignorant as she was staunch.

All these things, like the flowers that bloom in the spring, have nothing to do with the story. They are not edifying to the general reader, and it is to the general reader and not to the amateur reformers and half-baked theologians that Miss Irons' otherwise beautiful story is directed. "*Sed nunc non erat his locus.*" F. J. FINN, S.J.

Stained Glass Tours in England. By CHARLES HITCHCOCK SHERRILL. New York: John Lane Company.

It is not a great many years since figure windows of colored glass were to be seen only in Catholic churches or in ecclesiastical edifices which were originally built and embellished by the faithful. All this, however, is now changed, as stained glass subject windows are to-day employed by almost every sect as an important decorative note in their houses of worship.

This remarkable fact is one of the outcomes of the Oxford movement, which not only engendered research along theological lines, but also in matters ecclesiological, so much so, that Christian Art was born again in the English speaking world; and its principles and ideals, although imperfectly understood, filtered from the Establishment into other sectarian organizations. Hence many things which were formerly looked upon by Protestants as "Romish abominations" became *à la mode*, none more so than the products of the glazier's art. At first it took upon itself the character of reparation, as it expended its initial efforts in restoration, by attempting to bring back to their pristine beauty the few colored-glass windows in England that had

survived the greed and fanaticism of the early Protestants; secondly, its highest aim was to make close imitation of medieval work; and its last endeavor was to create new works of art. The result so far of this renaissance, except in the cases of restoration and imitation, has not been altogether satisfactory. And for two reasons: a commercial spirit very early invaded the movement and largely controlled its output, cheapness having been sought rather than artistic value; and because the purchasers were usually without taste and profoundly ignorant of the history and development, possibilities and limitations of colored glass as a decorative medium—conditions which still dominate far too greatly the artist, the glazier and the consumer alike. Therefore all true lovers and students of the art welcome anything which will help to place the glazier's art upon a higher plane, equal in every respect to that of its sister decorative arts: mosaic, mural painting and ornamental sculpture. Such a help has appeared in a work recently published, "Stained Glass Tours in England." Written, it is true, by a mere looker-on, but a most appreciative one, a man of unusual culture and modest withal, whose words will no doubt stimulate other visitors to England to make similar "tours;" at the same time it will do much in the way of enlightening the general reader as to the important part colored-glass has played in Christian Art, more particularly in Pointed Architecture, Early English, Transitional, Decorative and Perpendicular.

It seems almost unkind, if not captious, to find fault with this excellent book, whose blemishes are indeed few, but one cannot help feeling if the author had only given more space to the history of the destruction of the windows of the Middle Ages, a war alike on beauty and truth, together with a brief sketch of the commendable attempts at restoration, often successful, he would have added greater interest to his book. And then again, if he had, by deeper study of his subject, disabused his mind of the grave error that "the errand of a window seems always to have been that of beauty," his book would have been far more useful, and would have made plain to all that church windows served a higher office than merely to display the beauty obtained by an artistic combination of colored glass, that they were, in fact, the Bible of the unlettered, the far-reaching teachers of the Living Truth, witnesses of the deep faith of the people of the Middle Ages and the outcome of their full realization of the object of man's creation. The greatest living authority upon colored glass, in concluding his remarks upon the medallion windows at Canterbury, said that, "there is more valuable knowledge to be acquired from studying the theological windows still remaining in the choir of Canterbury than in hundreds of modern volumes of so-called Scripture histories, and a finer knowledge of color than in hosts of modern pictures! Let the passer-by take a more than casual glance, and he will be repaid. I have seen multitudes of visitors, educated and uneducated, pass them by—gazing on them simply as wonderful pieces of glass, arranged with a natural skill and rude knowledge. Alas! it is not the rude or shallow knowledge of the medieval artist that is at fault."

Our author, Mr. Sherrill, is no doubt very sensitive to the beauty of the old English windows, but "beyond the enjoyment and artistic refreshment to be obtained from the contemplation of stained glass," he sees nothing in them. The story they tell or their symbolic value apparently has no interest to him, and he does not seem to understand that the men who built them had any object in view other than to create a thing of beauty. This, however, is not strange, for the trend nowadays among non-Catholic lovers of art is toward the sensuous rather than the spiritual, caring little or nothing about the motives and the fundamental principles governing religious art. They seldom grasp the fact that the Church cares nothing for art for art's sake; that it cares for it only so far as it can be used as an instrument of instruction, as a means of honoring God and His saints, a

truth well understood by the artists and people of the Ages of Faith, and with which they were in full sympathy.

The "Stained Glass Tours in England" on the whole is charmingly written, logically arranged, beautifully printed, and the illustrations are excellent as far as they go. The book will prove a great help, not only to those who are about to travel in England, but also to all who are in any way interested in colored glass.

CARYL COLEMAN.

La Perfecta Casada por EL MAESTRO F. LUYA DE LEON, Reimpresion y Prólogo por ELIZABETH WALLACE. Chicago: The University of Chicago Press. Price, \$1.61, postpaid.

Fray Luis de Leon, one of the glories of the Augustinian Order in Spain, was not the least brilliant of the stars that made the sixteenth century the golden age of Spanish literature. While professing theology, his more than great talent won for him the enthusiastic respect of his students, but also aroused a tempest of envy and jealousy which finally lodged him in the prison of the Inquisition. After his triumphant acquittal, he returned to his chair and, without a bitter word or an unkind reference, resumed the lecture where it had been interrupted by his arrest and imprisonment. Only his leisure moments were devoted to literary composition, which was almost exclusively on religious and moral subjects. A lyrical of the first order, his purity and elegance of diction both in prose and verse, won him a proud place among Spain's classic writers.

"La Perfecta Casada" (The Perfect Wife) is in the form of a homily on the last twenty-two verses of Proverbs. The edition before us is a reproduction of the third Spanish edition (1587), with a critical study of the author and his style. Fray Luis does not confine himself to the dreamy and misty realms of abstract speculation. He descants upon woman's inborn love of finery and trinkets, speaks of the puffs and swirls that may have come from a foul and wicked head, and warns against softness, sloth, and giddiness. Anything against wifely devotedness to husband, children and home should be viewed by the perfect wife as a thing horrid, hateful, unclean. Though of high literary merit, "La Perfecta Casada" is more to be admired as a spiritual treasure.

Christ, The Church and Man. By HIS EMINENCE CARDINAL CAPECELEATRO. St. Louis: B. Herder; London: Burns & Oates.

It is seldom one finds so much meat in so small a package and withal so tastefully served. In eighty pages of about 12,000 words, His Eminence, the Archbishop of Capua, surveys the mystery of existence; the methods of exposition, old and new, in theology, apologetics and biblical criticism; liturgical music and worship; the nature and mutual relations of Christ, the Church and man; the rights of Capital and Labor, and the new defence that Christianity should present in view of the social developments that have arisen from modern conditions. He defines the Catholic position on many important questions of the day, and lays down the lines and principles of direction for future activities in a few paragraphs as luminous as they are concise. To the clergy especially he points out "the new path they should follow in their studies and in the exercise of Divine worship, to promote the religious and moral renewing of Christianity." He appeals also to the educated layman, whose doctrinal equipment should be "proportioned to the vast increase of general culture." In former times no cultured layman could be ignorant of theology, "the science which treats of God by means of revelation and reason," and he instances Dante Alighieri, "that eminent theologian whose unique privilege it has been to render into poetry almost the entire range of Theology, preserving its integrity while marvelously adorning it."

Bridget, or What's In a Name. By WILL W. WHALEN (Boston: Mayhew Publishing Co.) is a story of the Pennsylvania coal regions, which were brightened by the virtues of Bridget and many another son and daughter of the coal-workers. The author calls it "this little firstling of my pen," and it bears the marks of noviceship. He is evidently well acquainted with the people he describes, and most of them are worth describing; but he has so much to tell and is so eager to tell it that in one short book he uses up materials for four, and we lose sight of Bridget in the overcrowded canvas. But both Bridget and her author are mistaken in thinking she should stick to the name because it is Irish. Bridget is the name of a Swedish saint; the "Mary of Erin" was Brigid, pronounced Breedh and anglicised Bride, as in McBride (the son of Brigid) and Kilbride, the church (*cill*) or the servant (*gilla*) of Brigid.

A Wreath of Ilex Leaves. By REV. P. L. DUFFY, LL.D., Litt.D. Charleston, S. C.: Nicholas G. Duffy.

At a time when verse is rarely welcomed, it is comforting to find that this little book, without trumpeting or advertising, has reached a second edition in a few months. The introduction, as graceful as it is modest, gives a pleasing glimpse of the mind and character of the author: "I am a laborer in His Vineyard, and these verses are but the glint on the grape; at most but wayside flowers culled on the way to and from the work of my Master, with never a dream of pressing them between the covers of a book." It is fortunate that they have been so pressed by those who had inhaled their fragrance. They are not withered leaves, and the years will not rob them of their freshness. Whether he sings of the heroes of the Church or of the Southland, of priest or patriot, of bird or flower or sun-lit sea, Father Duffy is always inspired by Catholic thought—by "Love, the Sacramental of the soul"—and, like Lionel Johnson and Francis Thompson, is all the more a poet for that reason. The illustrations are excellent, and the workmanship of the Charleston printer would do credit to a metropolitan publishing house.

M. K.

We have many books on the Gospels of the Sunday, but the Epistles have been less generously treated. "The Sunday Epistles," by REV. B. SAUTER, O.S.B., (B. Herder), amply supply the want, and in a novel fashion that serves to interest and inform while it edifies. Each Epistle is the occasion of a dia-

logue between "The Master" and "The Scholar," whose objections, difficulties and sometimes unorthodox applications stimulate the Master to clear away all grounds for misunderstanding, supply the facts and customs implied by the Gospel writer, expound the true meaning and fill in the atmosphere of the times. The book combines the charms of knowledge, piety and naive literary grace.

The London *Times* prints the Latin Prologue and Epilogue used in the performance of Terence's "Adelphi," at the Westminster School, before the Christmas holidays. They are full of allusions to the public events of the year. In the Prologue, after a reference to the alleged socialistic tendencies of a certain political party, the actor thus describes the school life in Westminster:

"Quod an sit verum, nescio: tamen hoc scio.

Non aliam condicionem in hoc collegio

Annos trecentos jam exstitisse et amplius.

Nam lautiorum hic nemo vicinis habet

Domum, cubatve mollius: stipendium

Plus justo nulli solvitur: quin pallio Vestimur simili: cuique pro suo ordine

Eadem laboris hora, somni eadem, datur:

Una prandemus, una cenamus: neque Si cui sollicita mater delicatius

Obsonium clam miserit, id servat sibi;

In medium ponit, cumque par sit omnibus

Fames, pari quoque jure quidquid adest edunt."

This is democracy with a vengeance; at a time, too, when similar schools in America feel obliged to afford opportunities to wealthier students for special luxuries in the way of private rooms and like distinctions.

The Epilogue introduces an arctic explorer, who sends a telegraphema to his wife from the North pole: "Successi, Fridericus;" a suffragette; a fly-machine operator; and finally, Mr. Roosevelt, who enters the stage shouting to the universe:

"Ignoret nemo me jam posuisse labores

Civiles: simplex vita mihi placuit. Occidi pardos elephasque atque leones,

Quot parit immanes Africa vasta feras."

The *Nineteenth Century* contains in its January issue a typical French review of

present French literature. The writer is André Beaunier and the editor of the English magazine has paid him the compliment of forbearing to translate his article and of giving it to us in all its native sparkle. Among the interesting judgments that the French critic passes on the literature of his country are these: that contemporary novels are less romances than essays; that symbolism is dead as a poetic movement; that the drama is ceasing to be an integral part of literature by yielding to two distinct and urgent clamors of the populace, one, for impossible melodrama, the other, for unashamed lubricity; that Anatole France is merely a skilled plagiarist without a particle of originality; and that modern French writers on philosophy have an unphilosophical habit of jumping to all sorts of conclusions and clinging to them tenaciously. "Ils ont des esprits de sceptiques et des tempéraments de croyants." Other interesting articles are, "In the Shadow of the Tower," in which faults are found with the inhumanity of official methods in the working of immigration tests; and "The Making of a Poet," in which Stephen Gwynn, M. P., hails a new poet in the person of W. H. Davies. The latter is a Welshman with an unusual career for a literary man. At one time he "tramped" this country from New York to San Francisco in the company and after the ordinary manner of tramps. He was following adventure under similar conditions in Canada, "beating his way" to Alaska, when a misstep on a freight-car cost him a leg and he was driven to a sedentary mode of life and the cultivation of letters.

BOOKS RECEIVED.

- Salviamo La Patria. Studi Critici Sociali. By Rev. Prof. Gedenne De Vincentiis. Roma: Tipografia Pontificia Nell'istituto Pio IX. (Artigianelli S. Giuseppe).
- Revue Hispanique. Dirigé Par R. Foulché-Delbos. Tome XX. No. 57. New York: The Hispanic Society of America.
- Mother Erin. Her People and Her Places. By Alice Dease. St. Louis: B. Herder. Net 75 cents.
- The Life of the Blessed Julie Billiart, Foundress of the Institute of the Sisters of Notre Dame. By a Member of the Same Society. Edited by the Late Father James Clare, S.J. St. Louis: B. Herder. Net \$2.50.
- The Wayfarer's Vision. By the Rev. Thomas J. Gerrard. St. Louis: B. Herder. Net \$1.35.
- Some Notes on Modernism. A Lecture Delivered to the Bournemouth and Boscombe Branch of the Catholic Women's League. By Rev. W. D. Strappini, S.J. St. Louis: B. Herder. Net 5 cents.
- The Catholic Church in China. From 1860 to 1907. By Rev. Bertram Wolferstan, S.J. St. Louis: B. Herder. Net \$3.00.
- A Year's Sermons. A Complete Course of Original Sermons, Chiefly on the Gospels, for all the Sundays and the Principal Feast Days of the Year. By Pulpit Preachers of Our Own Day. New York: Joseph F. Wagner. Net \$1.50.
- The Fruits of the Devotion to the Sacred Heart. A Course of Sermons for the First Fridays of the Year. By Rev. William Graham. New York: Joseph F. Wagner. Net 75 cents.
- A Pulpit Commentary on Catholic Teaching. A Complete Exposition of Catholic Doctrine, Discipline and Cult in Original Discourses by Pulpit Preachers of Our Own Day. Vol. III. The Means of Grace. New York: Joseph F. Wagner. Net \$2.00.
- A New Heaven and a New Earth. By Charles Brodie Patterson. New York: Thomas Y. Crowell & Co. Net \$1.25.

EDUCATION

For sixty years or more the Catholics of Austria have been planning the foundation of a Catholic University, which should be genuinely Catholic. The anti-Christian nature of the lectures given from many of the chairs of the State Universities caused the Austrians to realize long before attention was called to a similar state of affairs among ourselves, that the best means to secure Catholic teaching was to erect a university whose faculties would be entirely subject to Catholic control. Fifty years ago the Emperor Francis Joseph approved the project, giving under his personal seal the imperial sanction to the proposed university, and bidding the bishops of the land to build and endow it where and how they might desire.

As with the early story of our own Catholic University, the crucial question in Austria was the provision of funds to establish the school. For years little was done of practical value, until in 1884, there was instituted a University Building and Endowment Association, whose members entered eagerly upon the task of collecting the needful resources. Though keenly interested in the progress of the plan the Austrian Episcopate took no final action in reference to the University until 1901, when the accumulated fund of the Endowment Association had reached the sum of a million and a half crowns.

Then, assured of success, the bishops formally accepted the project and unanimously agreed to build a great Catholic University in Salzburg. Pope Leo XIII blessed their resolution and added his contribution to the fund. The action of the Episcopate gave decided impetus to the movement, and in the last eight years two million crowns have been added to the fund. Much of the energy of the present activity of these years is due to the unflagging zeal of his Eminence Cardinal Katschthaler, Archbishop of Salzburg, who is devotedly pushing the project to completion. Latest reports of the Building and Endowment Association give promise that Catholic Austria will soon possess its own University, in whose lecture halls her sons will not be called upon to listen to the anti-Christian teachings of men like Wahrmond, who unworthily and unfairly represent the spirit and the faith of a loyal Catholic nation.

Denver University, which is a well-known Methodist institution, has awarded the degree of Doctor of Laws to the Rev. William O'Ryan, rector of St. Leo's Church, that city.

Dr. Maurice Francis Egan, the United States Minister to Denmark, has presented to the library of Trinity College, Washington, D. C., a rare volume containing the famous Saga of Lief the Lucky, in Danish, "Flato Bogen," called also "Leaves from the Flatey Book." It was written between 1380 and 1400, and tells of the discovery of America by Norsemen in the first years of the eleventh century. The Saga has been reproduced by the Danish Government, and Minister Egan secured a copy of the book for the Trinity library.

Frederic R. Coudert, LL.B., Ph.B., lectured at Carnegie Music Hall, on the evening of January 19, on "Colonies Under the Constitution," the first of the series in the public course of Fordham University School of Law. Other lectures in the course will be "Taxation, Regulation, and Confiscation," by Mr. Coudert, on February 16; "Professional Ethics," on March 11 and 14, by Hon. John J. Delaney, and "The Law in Relation to Labor Unions," on May 12, by the Hon. Charles E. Littlefield. Cards of Invitation to the lectures may be obtained by application to the Law School.

It is announced that the Catholic University of America has received two bequests, each for \$100,000. One was made by the late Mrs. Emily Lusby of Baltimore, and has just come to the university from her estate. Another wealthy woman sent her check for an equal amount, with the stipulation that her name should not be made public.

SOCIOLOGY

The *Contemporary Review* for January has an exhaustive article on Fifty Years of Social Progress in England. From it we extract a few interesting figures. The population of the United Kingdom in 1851 was 27.3 millions; in 1901, 41.4 millions, and it is estimated as 44.5 millions in 1908. The death rate has decreased during this period from 22.7 per thousand to 15 per thousand. The birth rate was 33.9 per thousand in 1851; it rose to 35.5 in 1871-73. Since then it has fallen steadily and was only 26.3 in 1907. The Registrar-General reckons that 86 per cent. of the decline is due to deliberate violation of maternal duty. Infant mortality has fallen from 146 per thousand births in 1873 to 118 per thousand in 1907. The deaths from pneumonia, diphtheria and cancer have increased; from other diseases they have diminished. Typhus fever has virtually disappeared. The decline in deaths from small-pox, scarlet fever, tuberculosis and bronchitis is remarkable. In 1850-59 pau-

pers averaged 49.2 per thousand; in 1900-08 the average was 25.3 per thousand. In 1907 wages were 80 per cent. higher than in 1850 and 40 per cent. higher than in 1860-67. Prices, on the other hand, have generally decreased. Friendly societies had a membership of 5 millions in 1877, and 14 millions sterling in accumulated funds. Now their membership is 13 millions and their accumulations over 50 millions. Savings bank deposits were £1.1s per head of population in 1850, and £5.5s.6d in 1907. In 1872 trades unions had 200,000 members with funds amounting to £100,000. In 1906 the membership was 1,700,000 and the accumulated funds £5,800,000.

In Prussia and Saxony inspectors of mines have been provided by law whose duty it is to inspect at least once a month and not oftener than three times a day, all the machinery and safety appliances of the mines. The inspectors must be thirty years of age, German subjects, and must have worked five years as practical miners. They do not give orders; but enter their recommendations in a minute book, which is inspected from time to time by the authorities. The mine-owners in the Rhenish-Westphalian province are attempting to set up a labor-exchange with its centre at Essen. Ostensibly for the benefit of the miners, it is so hedged about with regulations compelling men to work in the employment assigned them, that they naturally look upon it with suspicion.

Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions, reports that the contributions to the Society for the Preservation of the Faith Among Indian Children during 1909 amounted to \$21,482, or \$6,670 more than the previous year. Of this amount the Marquette League contributed \$3,132. "This gain to the Indian schools," says Father Ketcham, "has been realized at a loss to no individual, parish or diocese; indeed, it is safe to say that each individual parish and diocese having contributed to the good work is richer by far because of the 'bread cast upon the running waters,' for 'the pot of meal shall not waste nor the cruse of oil be diminished,' when there is question of almsgiving for the maintenance of the works of the Lord. The good record of the year has lit up a ray of hope in the hearts of the desponding missionaries and their friends; yet how dark and heavy are the clouds that hang above the Indian missions! The indebtedness of the Bureau to the schools at this moment is \$33,000.

"Why should not the year 1910 see the returns of the Preservation Society increased to \$40,000 or even \$50,000?"

Bishop Canevin of Pittsburg is rejoicing over the great success of a five-days' retreat preached in the cathedral by the Rev. John H. O'Rourke, S.J., for men—Catholics and non-Catholics. The Bishop sent out five thousand invitations for the exercises and within thirty-six hours received more than a thousand acceptances.

ECONOMICS

Gifford Pinchot, Chief Forester of the United States, has delivered an address against special interests which he named as foes of forest reform. "The people of the United States," he said, "have been the complacent victims of a system of plunder often perpetrated by men who would have been surprised beyond measure to be accused of wrongdoing, and many of whom in their private lives were model citizens. But they have suffered from a curious moral perversion by which it becomes praiseworthy to do for a corporation things which they would refuse with the loftiest scorn to do for themselves. Fortunately for us all, that delusion is rapidly passing away."

According to a statement prepared by the Geological Survey and the Bureau of the Mint, the total gold production of this country for the last year shows an increase. It is estimated at \$95,000,000, \$4,000,000 more than that of the preceding year. Colorado stands first in the list of gold-yielding states and territories, with Alaska and California second and third. The value of silver mined is \$28,050,000, a slight falling off when compared with last year.

A postal-telephone service for Sunday has just been introduced in London. People out of town send their messages on Saturday afternoon or evening to the Central Telegraph Office, attaching a penny-stamp to the envelope for postage and three pence in stamps for every thirty words. They state the hour at which they wish the message sent; but if no time be indicated, the messages are sent out at about 8.30 A. M.

Russia produced 783 million bushels of wheat last year, the largest crop ever recorded for one country, exceeding that of the United States by 26 million bushels. The land under wheat last year was 65 million acres, which makes the average yield 12 bushels per acre.

The export of frozen meat from Argentina to Great Britain was, in 1908, 573,946 carcasses of beef. Mutton amounted to

nearly 3,000,000 carcasses. The export for 1909, it is thought, will exceed these figures by about 10 per cent.

SCIENCE

It may be recalled that some two years ago the eminent English chemist, Sir William Ramsay, announced that, as a result of the action of the emanation from radium on copper, he had observed the disintegration of that element into potassium, sodium and lithium. Madame Curie repeated his experiments, but failed to get a similar result. Ramsay thereupon repeated his tests, taking account of Mme. Curie's criticisms, his conclusions remaining the same as in the first instance. Recently he has completed a series of experiments on the metals of the Carbon family: Silicon, Titanium, Zirconium, Lead and Thorium. Solutions of the salts of these metals were subject to the radium emanation. In each case carbon was obtained in the form of carbon anhydride. Sir William Ramsay comes to the conclusion that the elements of the carbon group without exception yield compounds of carbon after being exposed to the emanation from radium. The amounts of carbon obtained are not the same in each case, but the evidence seems to show that the elements of greater are more readily disintegrated than those of feeble atomic weight. Lead is an exception to this rule, and shows a peculiar stability. Ramsay is conducting similar experiments on other series of elements. It looks as if the disintegration of the chemical atom by the radium emanation is an accomplished fact.

Dr. Henri Guinier studies in *Etudes* for December 5 "The Supernatural in the Cures at Lourdes." He confines himself to the cure of organic diseases, i. e., those followed by "loss of substance and destructive of anatomical tissue." Spending the summer months near Lourdes since 1862, for ten years a resident of the little town, a sceptic for thirty years, Dr. Guinier has at last yielded to the eloquence of facts. His word must count. The cures generally take place: (1) Without any appreciable healing agent. The water at Lourdes has no medicinal properties; some are cured without it. (2) Instantaneously; tumors disappear in a moment (for instance the cases of Sister Eugenia and Mme. Ranchet); so with burns, cancerous and scrofulous wounds (as in the cases of Marie Borel and Levêque). (3) Without convalescence; the sick usually pass without appreciable intervening stages from disease to health. (4) Irregularly. These cures are not to be calculated or foretold; they do not work "on schedule." What of a natural therapeutic agent which acts now, at another time suspends its action,

does not always act in the same manner, does not act efficaciously in identical cases? (5) With some external sign or manifestation, usually an acute, intense pain in the affected part at the moment of the cure, index and proof of the restoration. (6) Sometimes where there is organic lesion the cure leaves a resultant "abnormal cicatrice," a "cicatrice fantôme," attesting the reality of the cure, and, in normal cures, unknown to medical art. (7) The startling phenomenon occurs of the reestablishment of certain bodily functions, while the organs remain diseased, materially incapable of performing their functions.

D. Guinier gives the case, studied by himself in 1908, of Mme. Biré, who recovered her sight, reads with both eyes, and—startling contradiction—both eyes materially are blind, both dead! Natural explanation to all this there is none. It exceeds all that normal therapeutics can do. Several hundred doctors, many of them sceptics, materialists, infidels, have examined the cases at Lourdes itself, where there is a special "Bureau" for the purpose, in which the work is thorough and searching. No sincere, upright, clear-headed man can deny the facts. What must the conclusion be? We must answer with the voice of True Science echoing to the voice of Faith: "The Hand of God is there."

M. George Rignoux has achieved wonderful results with his new television apparatus, by means of which he makes it possible to see the person to whom one is telephoning at a distance. The mechanism consists of concave parabolic mirrors focussing 3,000 candle-power on the object of which the image is to be transmitted. The image is thrown on a screen of 64 separate selenium cells. These cells, reacting to the light, produce an electric current in each cell, which in turn transmits luminous waves in direct proportion to the intensity of the light. The one inconvenience hitherto experienced is that each cell requires a separate wire, making sixty-four wires in all for one apparatus. Attempts are now on way to transmit these waves successively over one wire, but with such velocity as to be virtually simultaneous with regard to the reproduction of the image.

According to a note in *Cosmos* for December, 1909, the well-known writer, M. Duhem, in an article in the *Revue Générale des Sciences* of November 15, on the life and work of Nicole Oresme, believes, as a result of his investigations, that the latter was not only a precursor of Copernicus but that he was also a source of inspiration to the author of "De Revolutionibus." Oresme was a doctor of theology of the University of Paris, was made Bishop of Lisieux in 1377, and died in 1382. Among

numerous other works, he translated four books of Aristotle, which he never published but of which a number of manuscripts are in existence. This translation he enriched with a commentary, in which he criticizes the conclusions of Aristotle regarding an immobile earth as the centre of the solar system, cites a number of reasons against this theory and gives it as his opinion that it is altogether false.

In the annual report of the Smithsonian Institute R. A. Fessenden claims that the first instruments patented by Marconi were practically duplicates of those used by Sir Oliver Lodge. He also calls attention to the fact that wireless signals had been transmitted by Professor Joseph Henry as far back as the forties, and at a later date by Helmholtz. Elihu Thompson and others. Sir William Crookes, in the *Fortnightly Review* for February, 1892, indicated the whole field that might be covered by wireless telegraphy, pointing out at the same time all the obstacles that had to be overcome. Mr. Fessenden, however, admits that Mr. Marconi was the practical developer of wireless telegraphy.

Professors Scheiner and Wilsing, of the Astrophysical observatory of Potsdam, Germany, have made new measurements of the temperature of the sun's luminous surface by means of a specially constructed photometer connected with a thirty-two-inch refracting telescope, and place the figures at 5,130 degrees Fahrenheit.

Engineers, writes Vaughan H. Wilson, are coming to see the possibility of substituting aluminum for copper as a medium for the transmission of electricity. The recently discovered deposits of aluminum oxide in Georgia, Alabama, New Mexico, Nevada and Greenland have made it the cheaper of the two metals, and its lightness makes the substitution most desirable. At first it was believed that its lower conductivity and tensile strength would be insurmountable difficulties, but actual tests have shown this to be false. Many of the French power companies have been transmitting their power through cables of this metal, and in this country the Niagara Lighting and Power Company is doing the same with satisfactory results.

An international conference has recently been held in London to discuss the construction of a new map of the world on a uniform scale of one to one million, which equals sixteen miles to the inch. All technical arrangements have been settled and the British foreign office will now officially communicate, through the several embassies, with all the civilized governments of the world, requesting that each prepare maps of their territory in accordance with

the plans adopted. The delegates representing the United States were Bailey Willis, geologist, and J. S. Kobel, chief engraver of the Geological Survey.

"The True Aim in Scientific Education," a paper read by Rev. James P. Monaghan, S.J., before the Southern Educational Association a year ago, has been printed in its quarterly Bulletin by the St. Louis University, St. Louis. It crowds a very large amount of valuable observation into small compass. Readers of popular science journals who are puzzled over the certitude of science in every domain of thought, even religious thought, and those who are at a loss for means of judging the methods of scientific education in many universities, will find this little pamphlet a useful storehouse of principles and a luminous and interesting statement of the legitimate field and inherent limitations of scientific activity.

In consequence of the growing demand for titanium, mines are being worked in Virginia, New York, Minnesota and Wyoming. This metal, discovered as far back as 1789, is now being used for the hardening of steel and cast iron. It is found that rails made of steel containing a little titanium are very durable. It is also being used for electrodes for arc lights.

General Brun, commander-in-chief of the French army, expresses himself strongly in favor of the aeroplane over the dirigible for army purposes. He declares that during the last French manoeuvres the military dirigibles were a failure. Up to a height of 4,800 feet they could easily be pierced with bullets; above that height no useful observations could be made from them. Aeroplanes, on the contrary, have, he says, been tested under all conditions and proved themselves equal to almost every emergency.

Professor J. Joly has published the results of his study of the radio-active properties of lava. The Vesuvian lavas that have been deposited from the year 1631 to the present day are relatively very rich, their values ranging up to three times the normal for igneous rock. Moreover, the more recent their eruption the greater is their radio-activity, which indicates that, with the progress of time, this volcano is tapping fuel richer and richer in radium.

Chemistry has suffered a severe loss in the death of Dr. Ludwig Mond, who died recently in London. Dr. Mond was the inventor of many commercial processes, among them that for the manufacture of soda and ammonium.

DRAMATIC NOTES.

"Don." The New Theatre.—Half comic, half serious, amusing and clever, Rudolf Besier's play has a certain amount of dramatic force. It is interesting though somewhat superficial in its characterizations, but has considerable literary quality. Beneath its lighter surface it is a clever satire upon the human failing of attributing bad motives to the best of deeds and avoiding the consequences by a lie, where truth would be the wisest escape. A quixotic young man—hence the soubriquet of "Don"—has befriended a young girl in numerous ways, who afterwards marries a fanatic member of the Puritan Brotherhood. Meanwhile he has become engaged to the daughter of a blustering old general. When his betrothed and her parents are visiting his home and he is on his way to join them, he receives word from the young girl he has befriended that her bigoted husband has maltreated her, which causes him to hasten to her assistance. With scant regard for conventions, he takes her away and brings her to the shelter of his own paternal roof. Her husband in a rage writes to his father that his son has run away with his wife, and demands her return, swearing revenge on her and her gallant rescuer. His parents, and also his fiancée's, are horrified, and mistake his chivalrous though heedless act for one of bad intent and upbraid him for the disgrace and scandal he has brought upon them, for the girl's husband has threatened to obtain a divorce. His betrothed is the only one who has faith in him, knowing as she does his generous and impulsive nature. In the end her confidence is justified, for the husband is convinced that he been cruel and unjust to his wife in attempting to force his fantastic beliefs on her, and promises to treat her with kindness and consideration if she will return to him. This she does, and consequently dispels the hasty suspicion that has been cast on "Don's" good name. This act pacifies the old general, and he finally consents to his daughter's marriage to the modern "Quixote." Concomitant with its humor and serious intent is a sprinkling of the conventional in the characters, and an improbability which jars with the smoother action of the central theme. This undoubtedly is the result of youthful inexperience, and but slightly blemishes a very clever play. The interpretation of the various characters by the members of The New Theatre Stock Company was intelligent, pleasing and capable.

"Cameo Kirroy." Hackett Theatre.—Ancient material in melodramatic setting

with a professional gambler as protagonist, whom every body regards as a thorough reprobate, but who turns out to be a hero. After being persecuted through three thrilling acts of hair-breadth escapes he achieves all that a man's heart may desire in winning wealth and the heroine. Sentiment is spread thickly throughout, and all the old theatrical devices are patched together in the construction of an ordinary melodrama. To those who enjoy sensation and are not sensitive to the banalities of stereotyped melodrama "Cameo Kirby" may prove a "thriller." Dustin Farnum fills the part of the hero satisfactorily, and Emmet Corrigan shines in the role of the humorous gambler who serves as an excellent foil to the aristocratic and serious Kirby.

"A Little Brother of the Rich." Wal-lack's Theatre.—An ineffectual portrayal of the reputed wickedness of the social life of a large city at the present day. The authors have made a futile attempt to satirize, and a serious dramatic mistake in trying to amuse or edify an audience with a plot devoid either of wit or human interest. The play is clumsily constructed and overburdened with unpleasant scenes, imagined from the life of the "smart set." Most dramatizations of novels are failures, and when an effort is made to stage such a crude and highly fictitious book as Mr. Patterson's failure is inevitable. To expect any display of histrionic ability on the part of the actors would be asking more than is fair.

Charles McDougall.

Harry Lauder, the well known vaudeville entertainer, was given a luncheon in Cincinnati by the Caledonian Club a week ago. Among the guests invited was Archbishop Moeller, who sent a letter of regret, in which he gave his views of the stage to-day.

"To do away with all plays, all theatres," wrote the Archbishop, "would be advocating something extravagant, and, I venture to say, not desirable. We might as well endeavor to make the waters of the Ohio flow up stream, as to try to suppress all diversions. The nature of man calls for them, and the man who would live without them has about him something that is abnormal. Mind and body need relaxation in order that they may be able properly to perform their functions. Amusements and plays afford these needed diversions and relaxations to many people. The best things may be abused, and thus what is highest and best may become lowest and meanest. This holds good also in regard to plays.

"Plays, then, that foster vice and im-

morality are gnawing at the very vitals of the state, and hence, those who are called to preside over city, county or state, should not give such performances any quarter. I am fully convinced that plays, as well as press and pulpit, can be made a means of doing good, of lifting up the people from a lower to a higher level of probity, of instilling on the one hand a love of virtue and on the other inspiring a hatred for all that is bad and wicked. In a word, a good, moral, carefully prepared play will bring home to those present at it salutary lessons, inspire them with noble sentiments, which will have a beneficial influence on their whole manner of living.

"Hence, I say, that while amusements which are objectionable will do a world of harm, on the contrary, those that are clean and of an elevating character, will do good to the individual as well as to the community at large. I believe, if a committee, consisting of men of well-known probity and prudence were appointed, whose duty would be to determine what amusements, plays, etc., are objectionable, and to advise the public as to what they should not patronize, a step would be taken in the right direction. This committee should also try to induce the owners of theatres not to rent their houses to companies that would put on the stage indecent plays. And if the civil and ecclesiastical authorities would give this committee their encouragement and support, I believe that ere long the amusements and plays that take place in our midst disgracing the fair name of the Queen City of the West and making her blush with shame, will be things of the past."

PERSONAL

The last male descendant of the Gutenbergs, Baron Henry von Molsberg, Adjutant-General of the King of Württemberg, died lately in Stuttgart. The deceased was related to the inventor of the art of printing through a niece of the Gutenberg's, who married into a member of the Molsberg family. On account of this relationship, Baron von Molsberg was invited by the city of Mainz to be present at the Gutenberg celebration in 1900.

Dr. J. J. Walsh, of New York, who has been delivering a series of successful lectures in New Orleans, under the auspices of the Knights of Columbus, addressed, by special request, the Medical Society of Louisiana, January 11, on Superstitions in Medicine. The Society, which consists of over three hundred prominent physicians, elected Dr. Walsh an honorary member.

ECCLESIASTICAL NEWS

As now arranged the program of the exercises commemorating the golden jubilee of the Paulist Congregation and the parish of St. Paul the Apostle, in this city, is as follows: January 24, 8 p. m., solemn Vespers in presence of His Eminence Cardinal Gibbons; sermon by Rt. Rev. Thomas F. Hickey. January 25, 10.30 a. m., solemn pontifical Mass in presence of His Eminence Cardinal Gibbons; celebrant, the Most Rev. John M. Farley; sermon by Rev. Walter Elliott, C.S.P. January 25, 8 p. m., solemn Vespers in presence of His Excellency the Apostolic Delegate; sermon by Rev. Thomas F. Burke, C.S.P. January 26, 8 p. m., choral service with solemn Benediction of the Blessed Sacrament; sermon by Rt. Rev. Mgr. Joseph F. Mooney, V.G. January 27, 8 p. m., choral service with solemn Benediction; sermon by Rev. Thomas J. Campbell, S.J. January 28, 8 p. m., choral service with solemn Benediction; sermon by Rev. E. G. Fitzgerald, O.P. Mass meeting, under the auspices of the Catholic laity. February 2, Carnegie Hall, New York City.

At the Boys' Orphan Asylum near Kingsbridge many of the old inmates gathered together, January 2d, to celebrate the golden jubilee of the superioress, Sister Mary Martha, who had been to them in their youth a friend, guide and protector. She has been connected with the asylum since she first entered religious life, fifty years ago, and has had charge of it for the last twenty-five years. During that time over 30,000 boys have been sheltered and given an education that well fitted them to battle with life. All, with but few exceptions, have reflected great credit on the institution; a score or more have embraced the religious life, a large number grace the professions, and many fill responsible positions.

A press cable from Rome is authority for the statement that the Right Rev. Neil McNeil, Bishop of St. George, Newfoundland, has been appointed Archbishop of Vancouver, in succession to Archbishop Dontenwill, who resigned September 21, 1903, when elected General of the Oblates. Bishop McNeil was consecrated titular Bishop of Nilopolis and Vicar-Apostolic of St. George on October 20, 1895, and was transferred to St. George on February 18, 1904, when the vicariate was raised to a see.

Diocesan statistics prepared at the close of 1909 show splendid progress during the last twenty years in the Diocese of Duluth. When Bishop McGolrick took charge in 1890 the Catholic population was about

20,000, with 2,000 Indians. There were 20 priests in charge of 32 churches and 10 stations, and 5 schools with 800 pupils. The pro-cathedral was a poor wooden structure. The Catholic population now numbers 52,000 whites and 4,330 Indians, with 52 secular and 24 regular priests attending 98 churches and 52 stations. There are 10 schools with 1,800 pupils, 4 academies having 450 pupils, 2 industrial schools for the Indians, an orphan asylum, high school, a fine new cathedral and other substantial evidences of material improvement, while the spiritual progress has been equally satisfactory.

Mgr. Heylen, Bishop of Namur, chairman of the permanent committee on the organization of Eucharistic Congresses, arrived in Montreal on January 16, to confer with Archbishop Bruchési and other church dignitaries interested in the preparations for the congress to be held in Montreal next September. At the cathedral he lectured on the great religious event, and spoke on the organization, purposes and effects of Eucharistic Congresses. They had had, he said, tremendous moral influence upon the various cities and countries in which they have, thus far, been held. At the Archbishop's palace a grand reception was given in honor of the visiting prelate, which was attended by many of the Catholic clergy and laity of the city and vicinity.

Dom Gasquet, to whom the revision of the Vulgate has been entrusted by Pius X, delivered a lecture in Rome last week, on the progress of the work. Of the \$9,200 so far contributed to defray the expense involved, a great part, he said, had been received from the United States. Much more money is needed. The work of revision, which was begun in 1907, will take eight years. Abbot Gasquet spoke with appreciation of the assistance of J. Pierpont Morgan, who has permitted photographs to be made of fifteen leaves from a sixth century edition of the Gospel in his possession.

Rev. John J. McCort, rector of the Church of Our Mother of Sorrows, Philadelphia, has been elevated to the dignity of Domestic Prelate by the Pope. Besides coping successfully with the onerous duties of his own parish, which is one of the largest in Philadelphia, Father McCort has also built a substantial church in West Philadelphia for an Italian congregation.

Archbishop Quigley has announced the appointment of three vicars-general for the Archdiocese of Chicago: the Rt. Rev. Paul Peter Rhode, the present auxiliary bishop; the Very Rev. M. J. Fitzsimmons, and the Rev. Aloysius J. Thiele, pastor of the Church of St. Aloysius.

PULPIT, PRESS AND PLATFORM

At the solemn requiem Mass for the late Cardinal Satolli, at St. Aloysius' Church, Washington, D. C., the sermon was preached by the Rt. Rev. Mgr. T. J. Shanahan, D.D., Rector of the Catholic University. We are pleased to publish the following extract from the scholarly tribute to the late Cardinal:

Francis Satolli rose to his high office through sheer merit, though, humanly speaking he owed much to the esteem of his powerful friend, Leo XIII. Satolli was one of the best Catholic theologians of his day and a distinguished and successful teacher of the younger clergy. His vast and sure acquaintance with the beauty and consistency, the variety and depth of Catholic doctrine, was acquired by diligent study of St. Thomas Aquinas, the greatest of Catholic theologians. It was at the feet of Leo XIII, then Archbishop of Perugia, that the young priest acquired the strong grasp on the doctrine of St. Thomas that soon characterized him even among older men and more experienced teachers. He was yet in the prime of life when Leo XIII committed to him the task of renewing in Rome itself the study of St. Thomas. For ten years he filled the city with his eloquent, solid and aggressive teaching, and during that time captivated a host of younger men and sent them back to their native countries equipped with reliable learning but filled also with his own enthusiasm.

His strength lay mainly in a remarkable power of reaching down into the vitals of a great question and probing for the underlying principles. In this he had few, if any, equals, and he worked with a sure method, the trained use of the most delicate reasoning power, a clear and incisive logic, that seemed infallible once its starting point was granted. His Latin diction was choice and closely woven, and though his ideas were profound, they were always clear and consistent. The rational processes of theology were especially dear to him and he was a finished master in all that pertained to them. He sought religious truth habitually and with great earnestness, not the history of truth, nor opinions about truth, but the very truth itself. Hence there was often in his speech and manner something forceful and militant. Few Catholic theologians in the last century so impassioned their hearers as this truly admirable disciple of Leo XIII, himself one of the greatest theologians of the last three centuries. Fewer still had so large a daily audience drawn from so many countries, both in the Old and New World. In many a distant land there is to-day genuine sorrow for the eloquent voice now stilled forever and the

ardent spirit now quenched in death. He wrote many volumes, mostly in Latin, and therefore never exercised on the larger world the personal charm that won him so many friends among his army of pupils. Yet he wrote his native Italian with precision and nervous strength, and was one of the best pulpit orators of Rome. He remained always, however, a foremost teacher of Catholic theology and philosophy as found in the writings of St. Thomas Aquinas, from whose wise teachings, he firmly believed with Leo XIII and many others, would one day come the social and religious regeneration of our modern world.

It is a far cry from the professor's chair to the office of first Apostolic Delegate to the Catholic Church in the United States. Nevertheless, the professor of Thomistic theology was not unequal to a task that would have been at any time a delicate and arduous one, but was then peculiarly so because of grave differences of opinion among American Catholics on certain domestic matters. The situation called for a man of insight, courage and prudence, and the new Apostolic Delegate exhibited these virtues in a high degree. He amply justified the words of Leo XIII that in Francis Satolli he was sending to the Church in the United States "an illustrious man, equally renowned for his learning and his virtues." He travelled far and wide, mingled freely with all the people, and obtained at first hand an intimate acquaintance with all the elements and forces, the strength and the weakness of our Catholic life.

He was a fearless man and desired honestly to be impartial. His decisions were not in every case equally pleasing to all concerned, but his conscience never reproached him, and he was always convinced that he had acted on solid principles of theology and equity, and that he retained the approval of his superior, the Pope, in whose name he came and whose authority he exercised. He had a very keen sense of justice, detested any kind of wrong, and was ready to act in a quick and summary way when the ends of justice or equity could not be otherwise served. It is no small tribute to him that by his strong character he not only established in its fullness the office imposed on him, but also left it highly respected, popular, and widely efficient. This was due, in great measure, to his real sympathy for the people of the United States and their form of Government. He admired their large and sane freedom, their respect for the rights of others, their moderation, their good will towards the old mother Church and their many fundamental virtues and principles. He learned well our language and retained to the end many warm friends among us, and was always pleased to meet

at Rome those whom he had known here or who went recommended to him.

The dominant note in the dead Cardinal's life was his strong love for the Catholic Church.

In his long experience as educator, judge and administrator, he came to know her as the only truly wise and truly permanent friend of humanity, and the longer he lived the more he believed that men had only to know her as she is in order to love her as he did. He lit in the hearts of his numerous pupils a fire of devotion to the ends and ideals of the Church, and that force remains now that he is no longer with us. While he lived the professor may have, to some extent, become lost in the prince of the Church, but now that his rank and office are no more, it is the scholarly faith and the splendid idealism of this truly great teacher that live on and sustain many thousands of hearts in the never-ending conflict that goes on about them.

LETTERS TO THE EDITOR

THE MAKING OF THE NORTHWEST.

To the Editor of AMERICA:

In your issue of December 4 there appeared a favorable review of Lyman's recent book on the Columbia River. Your reviewer says very truly that Professor Lyman has given us a most interesting book—indeed, that he could scarcely have done otherwise, considering his subject. I fear, however, that in his anxiety to present an interesting and picturesque narrative, Professor Lyman has overlooked the claims of historical accuracy. It may have been the cry of the publishers for "copy" that deterred our author from the painstaking labor demanded of the exact historian. To produce a book worthy of the great Columbia River is a high undertaking. Hence it is to be regretted that Professor Lyman, in contributing this volume to the American Waterways series did not subject it to severer criticism before turning the manuscript over to the publishers. I shall instance here only a few of the more flagrant errors which obtrude themselves on the most cursory perusal of the book.

There are so many blunders in the assignment of dates that the volume becomes quite untrustworthy in regard to chronology. To mention three cases at random: (1) The author states that the explorer Vérendrye set out from Montreal for the Rocky Mountains in 1773 (page 70), though Monsieur de La Vérendrye died in 1749. His western explorations occupied him chiefly from 1738-43. (2) The arrival of Fathers Blanchet and Demers on Oregon soil is assigned to 1837 (page 155). They actually arrived late in 1838. (3) We read on page 51 that Vitus Behring, the Danish navigator in the ser-

vice of Russia, "in 1771 had gone as far south as latitude 46 degrees, just the parallel of the mouth of the Columbia. But he was so far off the coast as not to see it." Unfortunately for this chronology, Behring had died in 1741, just thirty years before the date fixed for his voyage. The reference to Behring introduces us to a geographical miscalculation as well as to an error of date. The voyage in the course of which Behring reached the 46th degree of latitude was along the Asiatic, not the American coast. Hence the statement that Behring could not see the mouth of the Columbia because of the distance. Quite so! The Pacific Ocean interposed its vast width between the intrepid Dane and the mouth of the Columbia!

On page 155, where we learned that Father Blanchet came to Oregon in 1837, the author gives us the equally reliable information that "McLoughlin had been brought up a Catholic," and that Father De Smet had come in 1840 into the Flathead country, in what is now northern Idaho. As a matter of fact Dr. McLoughlin was reared in the Established Church of England and became a Catholic in 1842, at the height of his power and at the age of fifty-eight. As to Father De Smet, the home of the Flatheads was in the Bitter Root Valley, in western Montana, and here De Smet visited them in 1840. On another page we are informed that De Smet sailed from Antwerp to Oregon on the ship "L'Indefatigable," despite the impossible form of the word. The ship was L'Infatigable. On page 158 we are informed that the Catholic College at St. Paul's is the successor of the school founded in 1839 by Blanchet. The fact is that Father Blanchet established the school at St. Paul (St. Joseph's College) in the fall of 1843, and there has been no Catholic College at St. Paul (Ore.) since 1849.

Professor Lyman has a very high regard for W. H. Gray's "History of Oregon," from which he draws much of the coloring of his narrative. Gray is one of his source-books. Hence we need not wonder at his story of the provisional government, of the influence of the missionaries and of the Whitman affair. He recognizes that Gray is intensely hostile to the Catholics and to the Hudson's Bay Company, yet his "History" is a "work of high value" (page 149). A testimony concerning the value of Gray's "History," from a competent and impartial source, may be of interest in this connection. Jesse Applegate was a pioneer who came to Oregon with Peter Burnett in 1843, and was closely identified with public affairs here for many years thereafter. He was one of the most capable and intelligent of the pioneers and was universally conceded to be a man of high principle and of judicious mind. In a private letter preserved in the Bancroft

Library at the University of California, Mr. Applegate writes to the historian, Bancroft, under date of August 29, 1878: "You mention Gray's 'History.' . . . It is like the man, a mere bundle of insane and baseless prejudices. It is a loss of time even to read such stuff."

We may conclude this criticism by mentioning an error of fact into which Professor Lyman is led by his favorite authors, and which he elaborates through several pages. It is the old story of the Oregon Indians' search for the "White Man's Book of Life." Four Indians from the Rocky Mountains arrived in St. Louis in 1831. Their mission, according to the story, was to secure and bring back to their tribe the White Man's "Book of Heaven." They were unsuccessful in their quest, but before leaving St. Louis they were entertained at a banquet, and one of their number made an eloquent speech, which was spread broadcast in the Protestant religious press and started the great missionary movement towards Oregon. In the course of the reported speech the Indian chief said: "You took me to where they worship the Great Spirit with candles, but the Book was not there. You showed me images of the good spirits and pictures of the good land beyond, but the Book was not among them to tell us the way." So the story runs in a hundred books on Oregon, and Professor Lyman finds room for the myth in his volume, even to the neat fling at Catholic worship in the supposed speech of the Indian chief.

The real mission of the Indians in St. Louis was to ask for priests to come among them. They called on Bishop Rosati in that city, and when two of their number took ill they received the Sacraments and were buried in the Catholic cemetery. The whole story of the speech about the White Man's "Book of Heaven" is mythical—a pious invention.

There are few things in Lyman's book which are prejudicial to Catholics. But in view of the errors of which the above mentioned are only typical, the work can hardly be said to rank high as a history. It is sincerely to be regretted that so important a subject as the Columbia River was not assigned to some able and painstaking historian who would have produced as creditable a volume on the history and legends of the River of the West, as, for example, Mr. F. V. Holman, President of the Oregon Historical Association, has brought out on another phase of the history of the Pacific Northwest, viz., the "Life of Dr. McLoughlin." Professor Lyman will certainly add to his own credit as an historian and to the usefulness of his book by a rigid revision of his work, should a second edition be called for.

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